

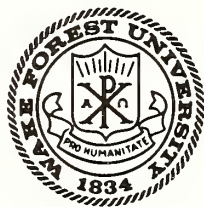
WAKE FOREST UNIVERSITY



3 0399 2432664 8

B

WAKE FOREST UNIVERSITY
THE Z. SMITH REYNOLDS LIBRARY



CALL NO.



v.117-118
Jan. 1984-
Dec. 1985

NOT TO BE CIRCULATED



Digitized by the Internet Archive
in 2014

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

VOL. CXVII

JANUARY & FEBRUARY 1984

NUMBER 1

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

ARE YOU MISSING YOUR PAPER?

Occasionally, we learn that you, our regular subscribers, miss your paper. Please let us know at anytime when you fail to get it. We will be more than glad to supply the missing number by direct mail from our business office.

Will you, however, help us as follows:

(1) Check the address on your post office delivery label below. If your address is not correct, (including Zip Code), will you advise us your up-to-date, correct mailing address at once?

(2) Will you double check the back issues that you have already received for the year 1984, and advise us of any copy or copies that you have missed, including this issue. We want to make sure that you get your paper.

Thank you very much for your help!

Editor

Will you send us a new subscriber or subscribers?
This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

GOD MADE ALL THINGS

God made all things, both great and small.

Heaven and earth, He created it all.

By His own hand the stars were hung,

The truth is told by His own tongue.

He made the sun and moon as well,

To light the earth where man would dwell.

He turned the darkness into light,

And all He did He saw was right.

Poor and needy though we be,

Unfit the portals of glory to see.

God's mercy gives us strength to rise

And shout His praises to the skies.

His peoples' needs He does supply,

He listens to their inward cry.

He lifts them up and casts them down,

His promise to them- a righteous crown.

**Meta B. Rohrbaugh,
Williamsburg, Va.
December, 1983**

(Sister Meta B. Rohrbaugh is a member of Angier Primitive Baptist Church, Little River Association, Angier, North Carolina.)

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
Willow Spring, NC 27592

ASSOCIATE EDITOR

GEORGE A. FULK
Pilot Mountain, NC 27401

PUBLISHED BI-MONTHLY

VOL. CXVII JAN. & FEB. 1984 NUMBER 1

\$7.00 PER YEAR -- 2 YEARS \$13.00
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
Second Class Postage Paid at Benson, NC 27504
USPS 699-220

"ENDURED HARDNESS, AS A GOOD SOLDIER."

(II Timothy 2:3)

Dear Elder Mewborn:

I am enclosing an article that I wrote last December, 1982, that contains just a hint relating to the tribulations that my Daddy endured, but was given sustaining grace to bear all of it, as it was appointed. In order to relieve my mind, I felt there was no detour. I have attempted to set forth in a small measure an exposition of his journey through this time world. In this endeavor I hope that I am not walking in the fear of man, but in the fear of the covenant-keeping God. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalms 34:7. The Prophet Malachi declared in a most beautiful way. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2.

It is my hope and trust that I have been clothed in the Spirit of humility of Christ and that God's banner over me has been one of love in this endeavor.

I hope you will continue to be kept by the One who keeps Israel, although I know that your labors are heavy.

**Yours in blessed hope,
Rachel C. Purgason
Route 2, Box 275
Rocky Mount, Va. 24151
October 5, 1983**

SOME OF THE TRIALS AND TRIBULATIONS OF ELDER FLEM L. CLARK

As I arose this morning from my bed, which is December 23, 1982, it is the day that commemorates the first year's anniversary of my Daddy's death. My heart is heavy and my desire is that it may be God's will to grant me knowledge and guide my pen in such a way that I may relate a portion of the precious memories I have of my Daddy.

My Daddy, Elder Flem L. Clark, was born on February 1, 1982, and passed away only 40 days short of his 90th birthday. He was reared up to know poverty to a great degree, having none of the luxuries of the modern families of today. I have heard him say there

were times when he had no shoes to protect his feet from the frostbite. The upper room of the log cabin that he had altered for the night (sleeping accomodation) contained cracks or holes so large that the snow would be blown into his room. I recall my Daddy telling me about an incident occuring at Old Knob Primitive Baptist Association, when he was just a small child. Someone had a concession stand where lemonade was sold for 5 cents a glass. He looked at the tub of icy lemonade and wanted some very badly, but did not have one nickel with which to buy. Each time I think of this deprivation, my heart sinks and I am melted into tears, but then I have the glorious thought that without any doubt, he now lacks nothing and all his toils and struggles are over forever. I feel his soul is now basking in the sunshine of God's Eternal Love.

My mind reflects back to the farm on Smith River in Patrick County, Virginia, where I was born and raised, this being my Mother's old homeplace where she was born. There my Daddy along with my Mother spent year after year of hard labor, toiling and struggling to provide food and the necessities to sustain life for their four children. This may have not been possible had it not been for my Mother, whom God gave him for a helpmeet, as he was afflicted in body after returning from World War I. My Mother stood by his side in all his labors that he endeavored to perform. No task was too hard or burden too heavy for her to shun. Her delight was to make his load lighter and her hands were lifted to the limit, seemingly always equal to the weight he carried. We were poor as far as material things of this world were concerned. All the money my Daddy and Mother took in were from the sale of eggs, butter, milk, chickens, honey, walnuts and the sale of a cow or calf now and then. During the winter months, my Daddy trapped for muskrats and minks. These were the only commodities upon which they had to rely or depend upon to provide money to pay taxes, buy drugs and for the payment of doctor's bills. When the time came that my Daddy reached his 65th birthday, he was blessed to receive his (government) veteran's pension, which provided for his material needs until the end. Throughout the many dark storms and battles that confronted him in life, I feel he bore evidence of blessed faith that God was at the helm. He was shown in a dream, when but a young man, of the evil forces that would attempt to overthrow his fellowship in the militant church while here in the world. He was carried

in a dream to a building when a storm came up and he went inside, seeking refuge. There sat several false images which began to curse and call him a liar, and he was given to know the identity of some of them. He saw this dream unfold during the ministry in which evil forces did succeed to cause him much sorrow and grief. They persecuted him beyond measure. Glory to God, "Hallelujah," there is no man that has the power to reach inside "The Rock," which is Jesus Christ to erase them (His subject and their names) from the palms of His Hands. Is it not their name that is engraved in **THEE**? The prophet Isaiah says, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49:16. No one knows except God how Daddy suffered during his trials and tribulations. My Mother along with his children bore and shared a portion of his grief. Had I possessed the ability, I would have carried the entire load on my shoulders. I believe there was no way of escape or any detour as it all had to come to pass as it was prede-termined by God and all was for a blessed purpose, working for my Daddy's good and His Glory. I feel that Daddy could witness with Job who lost all he had and then in the end received more than he had in the beginning. Daddy was not destroyed. He still maintained his life which was by the grace of God. What God has given no man can touch or mar. I have heard my Daddy say that if a man should cut his tongue from the roof of his mouth, he could still pray. I feel that Daddy possessed a gift from God that only a few have ever known, a gift of humbleness and a gift of forgiveness. I well know by experience that no (human) flesh can forgive anything. We can all so easily say, "I forgive," but that does not necessarily make it true, as true forgiveness comes only from God. I have never heard my Daddy say a hateful or an unkind word about his foes despite what they did or thought that they had done to him. They thought they had silenced him forever from speaking in God's Holy Name, but Glory to God no man holds the keys to God's Kingdom, neither can he (man) open or shut it's entrance. Neither does Satan hold the keys to his own kingdom. Every God called minister will preach every sermon before ordained and speak every minute allotted, as the Gospel is not timed by any clock of man.

In the latter days of my Daddy's ministry, I feel that he was given a more able gift than he had in his former or earlier days. While in the midst of tribulation,

he was walking in his field one day when a voice spoke to him and said, "Can you forgive what has been done to you?" He answered openly, "I can." He was highly favored by the King of Zion to forgive freely and held not one grudge against any living creature. He was blessed to love his oppressors. Oh! what a gift, what a blessing he was given! I know well, as I know human nature, that we would all cast a stone back at our brother, reciprocating in return for his stone with even a larger one, if possible, unless we be restrained by the Higher Power. There is no way we can forgive or even have a thankful heart unless it is sent from God. I shall never forget the first time I sat down to dine at the table of the late Elder D. A. O'Bryant's home when he made the following statement: "The Lord knows whether we are thankful or not, and by us saying so, will not make it so; go ahead and help your plate." The same statement is true when applied to our ability to forgive. I feel Daddy was highly favored to be counted worthy to suffer persecutions for righteousness and the truth's sake. Matt. 5:11-12. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

"To reign with Christ in Glory,
To suffer we must.
Though He slay us,
In Him will we trust."

It is in the furnace of affliction that Christ makes manifest the choosing of His elect people. It is in this furnace that they are brought through fire and refined. It is then and there that they are made able to come forth and praise His Holy Name.

As the Christmas holidays approach, it brings back sad memories, since tonight one year ago at 11:15 P.M. my Daddy's last breath expired. Last year we had his lifeless body, clad cold in death, lying in the funeral home chapel on Christmas Day. This year his body is absent, but I can feel his spirit still existing, still alive, his voice still rings in my ears, the principles that he taught me still abide.

Just four days before he passed away, he made the following remark in a weak, faint voice, "It is Christmas every day!" I believe I know what he meant

as I had heard him say many times, "The Sabbath Day is any day when the Lord visits His people, as God is the God of The Sabbath." He didn't believe Christmas was meant to be a day just to be celebrated with a tree, decorations and the giving of gifts, but it could be any day when the love of Christ dwells in the hearts of His "Jewels of Mercy." I have heard him say, "When we do not feel Christ's love and hold grudges against others, it is torment, but when Christ is present, there will be nothing but love and peace."

My Daddy was blessed to preach in power while he was on his bed asleep on many occasions and my Mother would be awakened. Sometime about two months before his passing, my Mother was awakened by his clear, distinct voice, proclaiming the unsearchable riches of God's Sovereign Grace. He was declaring the whole counsel of God to be unshakeable, and she understood him to say he wanted no part of the mixed, adulterated doctrines of men. He stated to her several times that he did not want any unsound doctrine spoken over his body when he lay a corpse. Only about two weeks before he passed away, he made the same statement again to her.

My precious ones, I have desired for many days that I might be enabled to write on this memorial day some of my thoughts regarding the trials of my Daddy's life that he was brought through. I went to bed, begging just two nights ago, that God's will might be for me to arise this morning and pen down my thoughts. I fell asleep and was carried away in a dream to the place where a small child was dead. It seemed that it was my brother's baby and I felt there was no way we could live without it. It seemed we were nearing death and there was no way we could endure the grief. An inward voice spoke to me and said, "I have not made a mistake." I then spoke these words to my grieving, weeping brother. Suddenly, a calm peace overshadowed our beings and we were made able to accept what God had done as best.

I feel God has given us strength to bear the loss of Daddy. It seemed to me before he passed away there was no way I could live to endure life without him. I begged God, if it could be His will, to grant me the ability to be reconciled and have strength to stand up and perform my daily tasks. Thanks be unto God He did grant me along with the entire family strength to endure giving up Daddy, but I felt I was much too unworthy to ask God for anything. I felt from deep down

within my soul, that someone had been blessed to pray, knowing not whom it was. I feel the identity of that person was revealed at Daddy's funeral in the remark that Elder Donald Smith expressed when he said he was made to fall down on his knees on Christmas Day and felt prayer and supplication being made for Daddy's family. Elder Mewborn, is this not evidence that we do not have to use words and ask some one to offer prayer for us, for God works at both ends of the string and also in the middle? I believe that true prayer is indited by the God of Heaven and only then will it be answered, which is already prepared before the call.

There is much that I could write about my Daddy's travels, but time and space will not permit. A book would not contain it. I only desired to relieve my mind, to just give a hint of the recording of some of his journey on the rough and rugged road he trod. It is all over now. Affliction cannot touch him anymore. I recall his telling us once that a voice spoke to him from high in the element and said, "Your cries have reached unto Heaven." This was during a trial of sore persecution, and Christ locked the lions' mouths and Daddy was delivered. We shouldn't wish him back in this troublesome world for there was not anything that grieved him more than the persecution transpiring among the saints or elect of God. If one member suffers, all the members suffer with it. There is no way a member of the body of Christ can suffer unless the other members suffer also. "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." 1st Cor. 12:26. Daddy received great consolation from God's promise, according to the prophet Isaiah: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." Isaiah 54:17. He with patience was made to wait upon the Lord, knowing that He is able and will fulfill all He promised, not at our time, but at His own appointed time. We poor worms of the dust do not possess the ability of our own to keep a promise, not having the wherewith with which to keep it.

Daddy did fear the Lord, and I heard him quote the words of King David many, many times, "And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?" 1st Samuel 26:9. Daddy believed that every

stone that was ever cast at a child of God would likewise some day be returned back to the sender. "Vengeance is mine; I will repay, saith the Lord." Romans 12:20. Thanks be unto God we do not know who they are. So, my precious brethren, it is a fearful thing when we offend each other. My heart's desire unto God is that He may keep all of us in a manner that we will not be found walking after the flesh, but rather in the fear of God and not some man. It appears that some of us are seeking to please men and living in the fear of men. "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1:10.

Elder Mewborn, I feel it is not possible that anyone could in any way witness or sympathize with my Daddy during his trials, neither can any know of the heartaches unless they have experienced the same. I do not possess the ability to pen it down on paper, but thanks be unto God, it is an indelible record that is not of men. It is recorded on high and God is the witness. "And now, behold my witness is in heaven and my record is on high." Job 16:19. It is safely kept by the One who neither sleeps nor slumbers. He has heard all and His all-seeing eye has seen all. It is appointed unto the children of God here in the world to suffer afflictions. There was no way of escape or detour for my Daddy to fall short of drinking from the bitter cup, neither was it possible for him to miss receiving any of the sweet manna he feasted upon. I feel he was so wonderfully blessed and highly favored to be a sharer of Christ's suffering to be afflicted and to be humbled. David said, "It is good for me that I have been afflicted that I might learn of thy statutes." Psalm 119:71. "Before I was afflicted, I went astray, but now I have kept thy word." Psalms 119:67. "And when he was in affliction, he besought the Lord, his God, and humbled himself greatly before the God of his fathers." II Chronicles 33:12. These words were spoken in regard to Manasseh. I believe that every child of God must be brought very low down to the ground before he can feel the need of the Saviour. We do not find in the Holy Writ where the Lord ever found anyone standing upon a high, lofty hill, but rather it is to the contrary. "For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of His eye." Deut. 32:9,10.

Elder Mewborn, these fiery trials and tribulations

are not pleasant to the flesh, but they all work together for a glorious purpose to the good of those who love the Lord. The sound doctrine which my Daddy was blessed to declare built up bitter hatred against him and for this gift brethren were moved to persecute him. Because of this jealousy, they attempted to destroy his standing, but thanks be unto God his standing was in **THAT ROCK** where no man has the power to reach within to destroy. He was given much comfort during his tribulations with these words abiding in his breast, "Stand Ye Still," and he stood still, never seeking vengeance against anyone. Thank God, he was blessed to bear all of it with meekness and humbleness which no flesh within itself is able to do, except it be by the Grace of Almighty God. Some of the brethren are still alive today who know of the persecution that my Daddy was made to endure. Anyone who has ever experienced a trial in which his life is at stake knows full well that their beloved brethren will turn their backs and flee for their own lives and will refuse to testify to the truth. Even the Apostle Peter did this. The defendant will be left standing alone. Search the scriptures and see how many stood with Christ in those last hours. Praise God, there is a little remnant today that has never faltered or fell by the wayside, kept by His grace, that has possessed only one face and when the going becomes rough, those within it change not, but rather maintain the same brotherly love, and stand faithfully by as brother and sister in Christ until the end. Thank God for them (this remnant) and they are still alive today.

I feel that Daddy's case was tried in the courts of Glory, with only one Righteous Judge to administer the justice. I can say of a truth that the laws of the natural land conduct trials in a more fair and orderly manner than some that have been known to transpire in the militant church here in the world and God knoweth that it is true. Even Christ had a mockery trial and was allowed to speak. There has been at least one case in the militant church here in which the defendant was not allowed to speak. I have never known before or ever heard of anything in the courts of the laws of the natural land like it by any comparison. Nothing caught my Daddy by surprise, as he was blessed when he was just a young man to forsee the travail of his soul and I feel to say he was made completely satisfied. He ever pressed onward in all of it, looking not backward, craving a sweet hope in his breast that "Deliverance Will Come," and when the end came, I have no doubt

that he went out shouting, "Deliverance Has Come."

"John saw that beautiful city foursquare,

With it's walls of Jasper so fair.

No need for the sun by day, nor the moon by night,

God will be of that city **The Light**.

There the saints of God will their Saviour's face behold,

Walk with Abraham, Issac and Jacob

On the streets of pure gold."

Hallelujah, Elder Mewborn, that will be enough. I am living with a hope in my breast that I might join in that song of complete triumph on the other side of Jordan for only here the half has ever been told.

Rachel Clark Purgason

"THE LILIES OF THE FIELD"

(Matthew 6:28,29)

Dear Brother Mewborn:

You have been asking for articles lately, and there is a theme on my mind of late. I have written about it in two letters to near and dear friends, talked about it to some special ones, but it is still with me. To me the thoughts on it are so lovely that I hope never to forget them.

A while back I felt to be in a very low spiritual condition. It looked like I could make one mistake right after another. It was meeting time and I didn't even want to go. Although I had had some thoughts about the lilies, they were not even in my mind. I went on to church anyway. At first I felt just so glad to see those whom I feel to be my brethren, my brothers and sisters in Christ. While one was preaching the doctrine I love so dearly, (and I was really enjoying it) it came in my mind, "that the lilies grow in the valley."

I spoke of it to Sister Shirley Carroll, a very understanding person, and she asked if I were going to write on it. I had not thought about it. Today I spoke of it to a dear friend on the telephone; she said, "When you write it, I want a copy; you have made my day."

May the Lord guide me.

In Matthew 6th Chapter, verses 28 & 29, Jesus said, "And why take ye thought for raiment? Consider

the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

This scripture has given me some trouble over the years because in my lack of understanding it did not coordinate with Proverbs 6 Chapter, verses 6, 7, & 8. "Go to the ant, thou sluggard; consider her ways, and be wise; etc." So I was just plainly stopped cold.

I know that all the Bible does coordinate when understood in the way it was inspired or written, but oft times God does not give us to see what and why such was written. For the time being I have seen the ant's ways as being only in a material or natural sense. Now, there most likely is a great spiritual beauty also in the ant's ways, but as for now I do not see it. So I will leave the ant alone, and try to write about the lily.

Yet, here, right now, I refer back to the ant, in that I speak of the so many laborers it took to assemble together Solomon's great wealth, gold, silver, robes of the finest material, in the building of the temple and he tried everything under the sun; he said in his final summary, as it has been written for us by this wisest of all men in Ecclesiastes 1:20, that "All is vanity." All of those riches did not make Solomon happy, and he knew it. He understood that all true happiness must come to us from God directly as the "Giver of every good and perfect gift," the Giver of the gift of a lively hope in the Lord Jesus Christ, the only perfect Gift.

Once in a while, whether alone, occasionally in a church meeting of others of like precious faith, and even among other people who would not believe one word of this, it makes no difference where, when this hope comes fully alive, as though we almost could touch it, we experience the beauty of the expression, "The lilies are blooming," and we would not trade it for all of Solomon's earthly glory.

The flower of the lily is a very lovely, decorative bloom if left alone, but it is very fragile if handled rudely, bruised, hurt or destroyed. The same is true of our Spiritual happiness in this world, but when at the right season, Jesus, who comes as the bulb or seed, is right there ready to spring up and bloom again.

I was once given a species of lily in the summer season. At the time the weather was very dry and hot. The bulb (or root) looked very forlorn and I did not think it worth planting. Not expecting much, however, I did plant it. I watered it once or twice and left it alone.

It came alive and grew a little that first year. The following year it bloomed a lovely flower. It required no care except to pull up a few weeds from around it, and every few years dig it up to divide the bulbs because it multiplied so fastly. Often when it came forth early in spring, frost would cut it down, but it would spring right back up, bloom again, lovely as ever. Neither heat, cold, frost, neglect nor anything hindered that lily from blooming in it's season; and when I moved from that place there must have been nearly a bushel of bulbs.

"Consider the lily of the field." Matthew 6:28,29.

**In love, and hope,
Annie Higgins
Ekklesia Apt. 130
Morehead City, NC 28557**

BEGGED FOR TRUE WISDOM AND KNOWLEDGE

Dear Elder Mewborn,

I have felt to write some of my thoughts for quite a while and send them to you, but have felt that they would not be worthy of publication. I continue to feel the same way; however, I still have the mind to write and send them to you. If you should feel that these unworthy thoughts would be of interest to the children of God, you have my permission to publish them in **Zion's Landmark**. If not, please dispose of them in the most convenient manner. This will not hurt my feelings at all for I have obtained relief simply by attempting to express myself.

When I first heard of these people who believe in the absolute sovereignty of God over all things and also began to read articles concerning this doctrine or teaching, my soul rejected it. I thought such teaching, doctrine or belief to be absurd, even though at the time I had already been made to believe in the sovereign grace of God and the predestination and election of the saints. I still felt that I had some ability, control and a free-will of my own. In one sense of the word, my belief at the time could be more properly described as that of a "limited predestinarian."

When at first that this truth was begun to be revealed to me, I was made to read and search the scrip-

tures; I was confused to a great extent. If not deceived, I not only desired knowledge and understanding, but I was made to beg for it. There are so many denominations in the religious world and I did not know which way to go. I greatly desired truth. I felt then, even as I do now, that truth will stand for ever.

I knew that all these different denominations claim to hold to the truth, but each have some different little twist that, more or less, reminds me of one trying to sell a product. The salesman tries to convince the prospective buyer that his product is the best and all that is required to obtain it is a small amount of effort. Of course, a few dollars must be involved and then the customer is set for life. As I read the scriptures, I never once doubted them, but only my ability to understand the true (inward) meaning of the words.

If not deceived, I begged God to teach me, to let me learn of Him. I am still begging for knowledge and wisdom.

I will not bore the reader with details of the pathes that I have had to travel in seeking the truth. (At this point, I feel that I must include my dear wife for she has been at my side through it all. Our experiences have been ones of great joy as well as hurt-pain, respectively. We have both been made to feel and see the workings of God in our lives and we give thanks to the Almighty Saviour.)

When one begins to seek truth, it is synonymous with seeking God for He is the truth. We are told, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebs. 11:6. I believe that those of His elect family will find Him because of a love that preceded their natural existence, and, indeed, it will not be without trials and tribulations. They, like Jacob, find because they are found of Him. Man neither knows how nor the way to seek God for he cannot on his own bring forth that light that will show him the way up that pathway to the blessed kingdom. He cannot enter into the door on his own for he has not the key until it is given him. Jesus Christ, the Son of the living God, is the way, the truth and the life and only He holds the key to the door of the house not made with hands, eternal and on high. Indeed, that key is given to those chosen ones, the ones that were chosen by the Father in the Son before the actual creation of this time world.

I feel that God takes one down this strait (not straight) and narrow pathway, one step at a time, and

each step holds a new experience, one of great joy, one of peace, others of great fear, doubt and confusion. At least, this has been the way it has been with me. I feel that God has led me in this manner and way because had it been left up to me when as soon as I had stepped, as it were, from the great joy and peace into the less desirable steps, I would have quickly abandoned that path. But, I feel that God in His mercy has kept me and made me to praise Him for this mercy, to be made to beg Him for it when the going was rough and the light became dim, being made to continue onward without looking back.

Though the light may grow dim at times, it does not go out completely. There is always a little ray of hope and it is always in front of us in the future. It is not behind us in the past. I am, of course, speaking of the Spirit of God that is within those who are the called and chosen of God. His Spirit does come and go at His pleasure and when the children are filled, they do experience that joy and peace. It is a refreshing time, a time of soul revival, but when that Spirit is withdrawn, the evil one enters and the evil days have arrived and are upon us. The flesh takes control. This is a time of distress, trials and tribulations. They come upon His people and while in such a state or condition some begin to desire things of the world. But, alas, God has promised that He will not abandon His children. God has said, "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7:14.

I believe that the "good times" and the "bad times", so to speak, are both controlled and allowed to come upon God's children by God Himself all for their good and the ultimate end of His glory. David believed this truth and verified it when he said, "O Lord, thou has searched me, and known me. Thou knowest my **downsitting** and mine **uprising**, etc." Some would allow to the good as being according to Him, but refute the bad or evil as not being allowed by God. Those who would refute the bad need only to read the Book of Job.

It will be clearly seen that Job had no choice or options in the severe trials that he experienced, as well as the immense joys encountered in his latter days. If he had, I am sure he would have elected or chosen to have continued as he was in the very beginning. As we see, even though Job was brought through some very distressing and painful times, yet in the end he was

made better off than he was at the beginning. During the entire course of his tribulation, God did not leave him without that witness, that light, though dim as it may have been for a while. In the very darkest hour Job was enabled to say, "I know that my Redeemer liveth." Job 19:25

What I desire to bring out and emphasize is the control of God. He is in complete control of all things. When He created all things He declared the end from the beginning. God set things into motion in a definite set order to go a certain way, His way. God is not playing anything "by ear." He has left nothing to chance that it might not come out the way He purposed it. There is a purpose in everything we think, say or do, whether we can see it or not. Our limitations surely are not imputed to God. His wisdom and ability are infinite and ours are finite.

There are some who would acknowledge God's complete control and foreknowledge, but not His absolute predestination of all things. These were my thoughts at one time, but even then I feel that I had been brought a long way for there was a time when I would not have even acknowledged God's existence at all. I know, of course, that God's people are taught of the Spirit all that they should know. The scriptures bear this out in the reading of them that His knowledge and understanding are applied to the hearts of His people alone by the Spirit. He alone is their teacher and instructor and He teaches them what they should know and when they should know. It will not be any sooner or any later.

While "the carnal mind is enmity against God" (Roms. 8:7), even so if one were to try and see the consistency of this truth in a common sense sort of way, it would literally be seen, that since God created the heavens and the earth and all things therein, if He had that much ability and wisdom, He certainly would be in control of all things. We are told, "Thou art our potter; and we are the clay." Isa. 64:8. We then, as well as all things, are then exactly as He has foreseen us to be. "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. If it were in the power of man to change one minute thing that was before ordained of God, the result would be disastrous. It would place God out of control and everything (which are all things) under His dominion. What would take place with the prophecies of old, as contained in the Old Testament, and, indeed, what

would become of our hope and our faith? Believe me when I say that God has never needed man's help. Would you have it any other way?

I have been enabled to look at the harmony of God's natural creation, even in a common sense sort of a way, as I call it, not because I believe I have figured it out on my own for myself, but I hope that it has been in the true sense of the word, by the revelation of God's Spirit. And so it is that I do have a freewill and ability of my own -- to do whatever God has before ordained that I should do.

Where then does that leave us? One could say, "well, if everything I think, say and do has already been set forth, then I can do no wrong, and even if I do, I can blame it on God." Not so, brethren. God only knows what He has before ordained or set forth, not you or I. We cannot second guess God. Who can know the mind of the Lord?

God cannot be blamed for "anything," for He can do no wrong. He is accountable to no one and He does not have to answer to anyone. "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding." Isa. 40:14. Yea, God swore by himself. It is simply by his love and mercy that we are allowed, yea even enabled to take another breath. If He were to mash us, like one stepping on a bug or insect, we would be receiving man's just due. O dear God, grant us mercy, not justice!

We cannot blame God for anything, nor second guess Him in what He has purposed or willed for us to do. We can only do what we are lead to do, and I mean that literally. When left to ourselves, the result is disastrous. We are told in the scriptures that we are given the prayers that come forth for we know not how to pray or what to pray for. The Spirit of God works within us both the will and to do of His own good pleasure. It is not in man that walketh to direct his steps. God's people are kept and in this keeping, having experienced the fall, they know full well wherein all of their strength lies. If God does not keep us, what a mess of things we can and will make when left to ourselves. "As many as are led by the Spirit of God, they are the sons of God." Romans 8:14. These are the ones who have been given the power to become His sons. I have heard Elder S. J. Sauls say that they did not get this power on their own. They do not lead themselves, but they are led.

In Eccl. 8:8, "There is no man that hath power

over the spirit to retain the spirit." We, therefore, have no control over the darkness and the light or over our destiny. Everything is in the hand and complete control of God and when one has been brought down and converted, made humble, poor and needy by the Spirit of God, he will have a desire to please God and to be among His afflicted and poor people, to mix and mingle with the saints. "We know that we have passed from death unto life, because we love the brethren." 1st John 3:14. What greater evidence could God give us?

The children of God are made to rejoice in this wonderful truth that nothing is going amiss and that all is going as He has purposed. They are given great hope and are made to thank God, ascribing all honor, glory and praise to Him for He alone is worthy.

My prayer is that God will continue to lead me in His path -- that He will keep me in His marvellous light and allow me to go in and out among His children as long as I remain here in this time world in peace, love and harmony.

**For Christ's sake, I hope,
Joe L. Proctor
609 Lakeside Drive
Garner, NC 27529
September 8, 1983**

CAN A SUBJECT OF GRACE COMMIT SUICIDE?

The above question was asked us not long since, with the request that we write something on the subject. The inquirer said that the minds of a number were exercised regarding the matter. We have long since learned that both in writing and preaching it is impossible to meet the thoughts and ideas of all the children of God, and we have no remembrance of ever trying to do so, but confess that we are glad whenever our views meet the approval of any of the brethren. It has always been our custom, both in writing and trying to preach, to present things as we understand them, yet knowing full well that all men are fallible and liable to err. The brethren have been very kind in their forbearance toward us, and though difference of opinion has sometimes been manifest, the brethren have been gentle and kind in their opposition to our views, for which we feel glad.

We are aware that there is a difference in the minds of some with regard to the subject under consideration, some believing that a subject of grace can take his own life, while others think it impossible. Hence we know that what we write will not be received by all, but we can only give such thoughts upon the subject as we have in complying with the request.

Some have tried to excuse the deed by asserting that "no sane person would take their own life." It is true that there are many forms of insanity, and most everyone is a little weak on some subject or other, and likely would be pronounced by experts insane on that special subject. It may be that some will better understand our meaning here if we use the old saying: "Every man has a hobby." While we believe that the majority of those who commit suicide are insane, we also believe that those of strong and sound minds can and do often take their own lives. We shall not attempt to enumerate the different conditions and circumstances in the lives of men and women which might cause them to commit suicide, but there are hundreds of them. But the fact that men and women can and do take their own lives needs no corroboration; the question is, "Can a subject of grace commit suicide?" and we answer, Yes, and can do anything else that mortal man is capable of doing, if not restrained by the Spirit of God. By reading the fifth chapter of Galatians anyone can be acquainted with the works of the flesh, which Paul says are "manifest." These works are committed by men of the world, and we are sorry to say that some of those works are committed by the children of God. But if such evil works were not in the flesh, how could anyone perform them? They are, however, there, and as much in the flesh of the Lord's children (His elect) as in the flesh of the non-elect. The flesh of man is the same flesh in all nations, kindreds and people of the earth; hence, if it is natural for men to do the works of the flesh, they surely will do them, unless restrained by the Spirit of God. Those who have this Spirit know of the warfare constantly going on within, and sometimes frankly confess that the bounds to which they would go, except kept by the power of God, are not limited. Now if these things be true of the flesh, why cannot a subject of grace commit suicide as well as to perform any other ungodly act?

As to the sin of suicide, we feel that many are and have been troubled, some thinking it an unpardonable sin because there can be no repentance for it. Our un-

derstanding is that life is life, whether in one's self or in another; hence, we cannot see how self-destruction, in the sight of God, is a greater sin than to take the life of another. Here it might be asked, Can a subject of grace commit murder? The answer is, Yes. Moses was a servant of God and appeared on the mount of transfiguration with Christ, yet he killed an Egyptian and hid him in the sand. David is called a man after God's own heart, yet he put Uriah at the head of the battle for the express purpose that he might be killed, so that he could have his wife. We think that according to the law of God, and also according to the law of our country, David was a murderer. In the Mosaic law there was no provision of escape made for any one who committed a sin unto death; repentance could not save him, sorrow could not excuse him. It seems clear to us that here is shown that a man is not saved by repentance, but by the blood of Jesus Christ, which cleanseth us from all sin. Repentance is the gift of God and the evidence of salvation, instead of its working salvation for men.

We have tried to show how it is possible for a subject of grace to commit suicide, and now we will try to prove that even that grave and unholy deed is atoned for by the blood of the Lamb of God. The declaration, "cleanseth us from all sin," does not simply mean that sins past, present and future are embraced, but to be cleansed from **ALL SIN** means that not a blot nor a spot is left; anything clean is not at all soiled. The word "clean" means clean in the fullest sense. This truth caused Paul in Romans 8:38 to say, "For I am persuaded that neither death, nor life, etc.," "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We think that could we ask Paul this question, "Do you mean to say that neither the life we live nor the death we die cannot separate us from the love of God," he would answer, "Yes." We have known of some brethren, one a deacon, who took their own lives. The deacon was a firm believer of God and in salvation through Jesus Christ, walked humbly, loved mercy and dealt justly, and was considered one of the best men; had been a member for years, and no one doubted his experience of grace, and those who were members of the church with him never doubted his eternal salvation. The blood of Jesus Christ, the Son of God, cleanseth us from **all sin**. How glad we are at this very moment that it is so. Men are not saved because of their good works, but by the grace of God, chosen in Christ before the foundation of

the world. Neither are men lost because of their evil deeds, but their evil works are simply because of their depraved condition by nature. Men are either saved or lost already, hence on the one hand good works can never save a sinner, and on the other hand, if a child of God takes his own life it cannot separate him from the love of God and that salvation which is in Christ Jesus our Lord.

H. C. Ker

The above article was an editorial that appeared in the April 15, 1913, issue of the **Signs Of The Times**. Elder H. C. Ker was an editor of the paper at that time. We believe that it will be interesting to our readers.

For many years the subject of this article bothered me and I was made to beg for understanding and enlightenment concerning it. I was made reconciled concerning this subject when Samson said, "Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." Judges 16:30. Samson had begged the Lord saying, "O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left." Judges 16:29.

Samson was a son of Manoah and the scripture says that he judged Israel for twenty years. This scripture reconciled me concerning the above subject.

Editor

CONTRIBUTIONS FOR THE CONTINUANCE AND SUPPORT OF ZION'S LANDMARK AND FOR SENDING TO THOSE UNABLE TO PAY.

(March 1983 to August 24, 1983)

J. Isaac Hill, N.C.	\$ 3.00
Cecil C. Phillips, Va.	4.00
Stella Kouloris, N.C.	3.00
Harvey Cottrell, W. Va.	3.00
Marion H. Mulholland, N.J.	8.00

Mrs. H. E. Wood, Va.	2.00	Mrs. Esther Stephenson, N.C.	7.00
G. L. Blalock, N.C.	3.00	Mrs. Mamie P. Browning, N.C.	20.00
Willie R. Mercer, N.C.	10.00	Mrs. Leon Gilliam, N.C.	7.00
W. G. Rimmer, N.C.	3.00	Robert G. Fields, N.C.	3.00
Mrs. J. B. Griffin, N.C.	3.00	Mrs. Mina Smart, S.C.	3.00
Miss Brookie Stewart, N.C.	3.00	C. J. Nutt, N.C.	2.00
Nathan C. Paul, S.C.	5.00	Elder John Lois Sanders, Ala.	1.00
Walter M. Surratt, Va.	3.00	Mrs. J. B. Carter, S.C.	3.00
Alma Davis, N.C.	2.00	Mrs. Herbert Graham, W. Va.	3.00
Roy Hester, Tx.	2.00	Fred & Opal Boyd, Tx.	2.00
Mrs. Edna L. Ogburn, N.C.	2.00	Mazie Lanier, N.C.	3.00
Sadie Chambers, N.C.	1.00	Mrs. Nannie R. Harris, Va.	2.00
Mrs. James B. Hill, N.C.	3.00	Wade H. Kearney, N.C.	3.00
Morris A. Apple, N.C.	13.00	Mrs. G. O. Thompson, N.C.	2.00
Mrs. Katie B. Doss, N.C.	3.00	Nora E. Phillips, N.C.	3.00
Mrs. W. Clyde Edwards, N.C.	5.00	Orville B. Hendrix, Jr., N.C.	3.00
N. L. Paul, N.C.	3.00	Mrs. Maedell Norman, N.C.	7.00
Viola D. Cairns, N.C.	8.00	Thomas R. Whitley, N.C.	2.00
Coy J. Whitfield, N.C.	2.00	J. M. Raper, N.C.	3.00
A Friend	10.00	David Lassiter, N.C.	3.00
Mrs. Raymond Pridgen, N.C.	7.00	Mrs. Ted Shoemaker, N.C.	1.00
Mrs. Gela Capps, N.C.	3.00	Mrs. Marjorie J. Conner, N.C.	1.00
Mrs. Inez S. Gray, N.C.	3.00	Mrs. Elizabeth S. Hooks, N.C.	3.00
Mrs. Hilda Kirby, N.C.	3.00	Elder Cecil E. Quesenberry, Va.	2.00
Mrs. Frannie Capps, N.C.	3.00	Mrs. Lessie G. Phillips, Va.	3.00
Mrs. Liston Pate, N.C.	3.00	Annie G. Moore, Va.	3.00
Merdie D. Morgan, N.C.	3.00	Violet M. Copenhafer, Md.	2.00
T. L. Vaught, S.C.	7.00	Daisey P. Tilley, N.C.	3.00
Hazel Reynolds, N.C.	2.00	Lois L. Murray, N.C.	5.00
Mrs. Howard Puckett, N.C.	2.00	Clarence V. Brady, N.C.	3.00
Mrs. W. A. Wheeler, N.C.	2.00	Naomi L. Talley, N.C.	12.00
Mrs. Glenna D. Barbour, N.C.	3.00	Annie B. Higgins, N.C.	3.00
Mrs. Thelton C. Hardee, S.C.	3.00	A. V. Watson, N.C.	3.00
B. W. McLamb, N.C.	3.00	Mrs. Agnes Owens, Ga.	3.00
Max McLamb, N.C.	3.00	Mrs. Curtis R. Austin, Jr., N.C.	7.00
Mrs. Virginia Lawson, Ohio	8.00	Ruby H. Duncan, Va.	3.00
Garvey R. Cheek, N.C.	3.00	Graham H. Parrish, Md.	5.00
Mrs. V.C. Walters, Sr., N.C.	7.00	M. S. Thomas, Va.	50.00
Mrs. Hattie E. Hopkins, N.C.	3.00	Vernon M. Hopkins, Va.	2.00
Clyde Boyd, S.C.	3.00	Mrs. S. G. Harralson, Ky.	3.00
Charlie H. Allen, N.C.	5.00	Florence C. Walker, N.C.	7.00
R. D. Spell, Tx.	3.00	Wallace Oakley, N.C.	2.00
Mrs. Anna W. Stott, N.C.	3.00	Mrs. Arless Hiat, Va.	3.00
Annie S. Bean, N.C.	3.00	Joseph E. Handy, N.C.	2.00
Mrs. Arthur N. Martin, Va.	2.00	Julia Pate, N.C.	3.00
Mrs. H. J. Long, N.C.	3.00	Mrs. Leila B. Garrett, Ga.	12.00
Lawrence Lyon, N.C.	5.00	Paul Carlton Allen, Ga.	3.00
Elder W. W. Hudson, Jr., La.	4.00	Elder Hugh Wray, N.C.	4.00
O. R. Daniels, Sr., N.C.	3.00	R. C. Smith, N.C.	3.00
Brownie C. Grady, N.C.	12.00	Fred Cobb, N.C.	7.00
Elmer J. Hall, Va.	3.00	Spencer Parrish, N.C.	20.00
Mrs. Aner B. Graeber, N.C.	2.00	I. J. Prescott, N.C.	2.00
Mrs. Edith M. Martin, N.C.	3.00	Mrs. Blanche H. Garrett, N.C.	1.00
Rena S. Tolbert, N.C.	2.00	Mr. and Mrs. Leon Gilliam, N.C.	50.00
Mrs. Emma T. Bowes, N.C.	2.00	Miss Treacy L. Broom, S.C.	2.00
Mrs. Nora W. Helms, N.C.	1.00	Elder Richard B. Barham, Sr., N.C.	9.00
Lula H. Boyd, N.C.	21.00	Mrs. Rachel C. Purgason, Va.	3.00
Grady Adcock, N.C.	2.00	Lessie P. Shepard, N.C.	1.00
C. W. Duckworth, Fla.	3.00	F. G. Ruston, (M.D.) Canada	12.00
Mrs. Avery Spence, N.C.	2.00	Hettie S. Holmes, N.C.	3.00
Lonnie (L. E.) Hill, N.C.	7.00	Elder W. C. Edwards, N.C.	4.00
Mrs. Jessie Evans, N.C.	2.00	Lorraine H. Taylor, S.C.	1.00

[illegible]

Mrs. Evander Pope, NC	3.00
Paul Clayton, NC	8.00
Mrs. Jasper Jackson, NC	3.00
J. D. Phillips, Va.	7.00
I. L. Lunsford, NC	3.00
Lessie S. Sladky, NC	13.00
Mrs. Marion Mulholland, NJ	10.00
Clyde Boyd, SC	3.00
Mrs. Ada Chambers, NC	7.00
Virgil Davis, NC	7.00
Mrs. Macie Paul James, SC	7.00
Mrs. Oba S. Honeycutt, NC	3.00
Lee Whittington, NC	3.00
L. R. Cox, NC	7.00
Joe Rice, NC	3.00
W. L. Wiggs, NC	3.00

(Contribution List to be continued next issue.)

EDITORIAL

ELECTION BY GRACE

The people of Jerusalem and the people of Israel are represented by hair. This fact is borne out by the following testimony, as recorded in Ezekiel 5:1-5. "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and **DIVIDE THE HAIR**, etc." (Read verses 2-5 for a further description of its breakdown. The hairs of the head are all numbered which represents the church, for they (the members of Christ's body) are all numbered. Christ said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. That indicates a definite number. The hair grows upon the head and receives all its nourishment from the head. They were all anchored in this head before they came. They had nothing to do with coming forth in the first place. Man cannot count them but God can. The scripture says they are all numbered. They are helpless and can do nothing of themselves. That is, they have to be acted upon. They are very weak and have to depend upon the head for nourishment for their growth, their looks, as well as their beauty. In fact, they are entirely dependent upon the head for everything. It would not have been necessary for the scripture to say that they are all numbered if they did not represent (in type and shadow) the church. All believers are all anchored in their Head, which is Christ.

They too, are numbered, and not one of them shall be lost according to the scripture. They, like the hairs in the head, are very dependent upon their Head, Christ, for their strength, their health, their faith, all their grace, all their love, their everything, for they are the church and Christ is their all in all both here and for eternity. The hair is looked upon for its adornment, for its beauty and attraction, especially by women, and men have begun to love it so much that they have just about quit wearing hats. Women prize their hair very highly. So does Christ prize His church very highly for He loved her so much He gave His life for her. She is joined to Christ for she is the body and Christ is the Head of all things to the church.

As all hairs were created in the head and came forth from the head, so was the church in Christ from the foundation of the world for the scripture records in Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Just as the hairs of the head are created in the natural head and were there even before they came forth, so were all true believers that the Father gave to the Son created in Christ Jesus unto good works "which God hath before ordained that we should walk in them." Just as Christ is very important to them, the church, so is the natural head very important to the body. All feeling sense has to come through it! So does all spiritual feeling have to originate and come forth from the Head, which is Christ. Unless the brain functions, the whole body is paralyzed. Unless Christ appears to the believer in a manifest sense, the believer cannot function spiritually anymore than the body can function without the brain. Just as sure as each was created in its respective head, accordingly, before it came forth, just that sure was each true believer created in Christ Jesus who is the Head of the church.

The Father draws everyone He gave to His Son, that is, each one who was created in Christ Jesus before the world began. Christ said, "No man can come to me, except the Father which hath sent me draw him." John 6:44. Those self-righteous Jews walked away when Christ said that. They will walk away today, too, when you quote the doctrine of election that Christ preached and taught continually time after time when upon earth. Those Jews wanted to have a hand to do with their salvation, just as people do today, but one is just as helpless as the hair is. It is entirely dependent

upon the head, so is the believer. He cannot even believe on his own. The scripture says that it is the work of God that you believe on His name. One cannot work the works of God until God first works this work in the sinner for it is recorded, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. So it has to be God working in the believer before even the believer can work the works of God. This work is aptly described by the Apostle Paul in Phillippians 2:13. "For it is God which worketh in you **both to will and to do of his good pleasure.**" He that was not created in Christ Jesus unto good works and is an unbeliever continuously, here in time, cannot work the works of God. Christ said, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Hebs. 8:10. That is the reason His people love Him is because they were created in Him, and, therefore, they are a part of Him, just as the hair is a part of the natural head, so are the believers a part of their spiritual Head. His Father draws them to Him. Soloman wrote, "He brought me to the banqueting house, and his banner over me was love." S. of S. 2:4. Soloman did not say I came into my Father's house. It reads, "He brought me into his banqueting house and his banner over me was love." It always is **LOVE IF THE FATHER BRINGS** one into **HIS** banqueting house. The thought is that one has to be brought into this banqueting house if His banner over one is love. If we bring ourselves in, it is only carnality. **THE GREAT FEAR IN THIS SINNER'S HEART** is that it has all been of the flesh. But Soloman wrote, "The fear of the Lord is the beginning of wisdom." Proverbs 9:10. If one is blest with this fear, wisdom has set in with that one for it is God who gives that fear. The unbeliever has not been blest with this fear. God does not begin a work and not finish it.

Paul writes in Phillippians 1:6, "He which hath begun a good work in you will perform it until the day of Jesus Christ." If one has been blest with this fear, it means the Lord has begun a good work in him. Another evidence is given if one has been blest to feel deep down within him a love for the Lord's people and truly feels more at home in their presence than with any other people he meets. That is some evidence. If one feels the greatest joy of his life is felt when down at the feet of one of God's called servants, like the late Elder J. G. Gardner, then that, too, is some evidence. Surely

an unbeliever would not be blest to rejoice at the sound doctrine, as proclaimed by such gifted brethren unless the Lord was in the matter. All the little evidence along with way that the Lord blesses one with are precious for a hope without some evidence would be nothing but carnality. God loves His people too much not to give them a little evidence along the way. He brings them into His banqueting house and His banner over them is **LOVE WHEN HE BRINGS THEM IN.** This applies to you, the believer. You, like the hairs of the head, have to acted upon. He does not invite you as the world teaches. Soloman testified that He (the Lord) brought him in. I believe He sits at the head of the table, too, when He brings you in. This belief that the Old School or Primitive Baptist believe in is real.

Romans 8:29 reads "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Also recorded in Romans 11:2, it reads "God hath not cast away his people which he foreknew." So you see that his (God's) foreknowledge, as well as his predestination, is absolute. God is the One who is absolute. The literal definition of the word "absolute" is free from imperfection; free from mixture; pure, positive, certain; determined in itself and not by anything outside of itself, etc. With Him (God) "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Ecclesiastes 3:15. So, all past, all present, and all future make up one eternal now with God. That is the reason He knows every hair in your head, because his foreknowledge is absolute and complete. We cannot predestinate a thing because we cannot foreknow it. Both are the same with God. Foreknowledge without predestination would not be reliable. If one were not certain, the other would be uncertain. God has not forgotten those He foreknew, and He has given a mind to some to believe in election. In Romans 11:5, Paul writes, "Even so then at this present time also there is a remnant according to the election of grace." There is a remnant that might not even be recognized by many who still agree with the Apostle Paul. Christ established His precious doctrine when upon earth with His own words, "But even the very hairs of your head are all numbered." This makes clear how the hairs of the head relate to the church for the hairs of the head, like the church, are all numbered. Surely, since He knows even the number of the hairs of our head, He certainly knows the number of all those His Father gave Him.

We find recorded in Romans 8:17, "And if children then heirs; heirs of God, and joint-heirs with Christ." This shows how closely tied this elect number is to the Father through the Son. These are the ones that the Father gave to the Son before the foundation of the world to be His bride. She is an heir of God and a joint-heir with Christ. Paul stresses this truth in Romans 8:17. How much closer could they be than this? Paul emphasizes the same point in Ephesians 5:30, "For we are members of his body, of his flesh, and of his bones." How much closer can you get? Yes, it is even expressed in a way to show you that He is even closer to the ones His Father gave Him for John 17:23 reads, "I in them, and thou in me, that they may be made perfect in one." It is even closer here for the ones that the Father gave were not only created in Him, as Paul writes in Ephesians 2:10, but here they are not only flesh of His flesh and bone of His bone, but they are in Christ as Christ is in the Father. No wonder Christ was willing to die for them for they are flesh of His flesh and bone of His bone, and He is in them and they are in Him. You cannot get any closer than that!

A beautiful figure and type of this love was shown in Adam when Adam took part of the forbidden fruit. The scripture says that he (Adam) was not deceived. He loved Eve, his bride, enough to go down and into death for her as Christ did for his. She (Eve) was in Adam all the time just as Christ's bride was in Him. Eve was taken from one of Adam's ribs, so she was in Adam all the time. So was the bride of Christ in Him as recorded in John 17:23, "I in them, and thou in me, etc." Adam's bride was flesh of his flesh and bone of his bone. So was Christ's bride flesh of his flesh and bone of his bone. No wonder Paul did write in Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now it becomes clear why Paul could write that we are created in Christ Jesus for Eve was in Adam from the beginning and Adam was willing to give his life for his bride. So Christ's bride was in Him from the beginning, and He was willing to give His life for His bride. As Eve was flesh of Adam's flesh and bone of his bone, so was Christ's bride, that the Father gave Him, flesh of His flesh and bone of His Bone. How much closer could Christ's bride be tied to Him than that? That true church that God gave to His son has always rejoiced and been made glad that it is that way because they

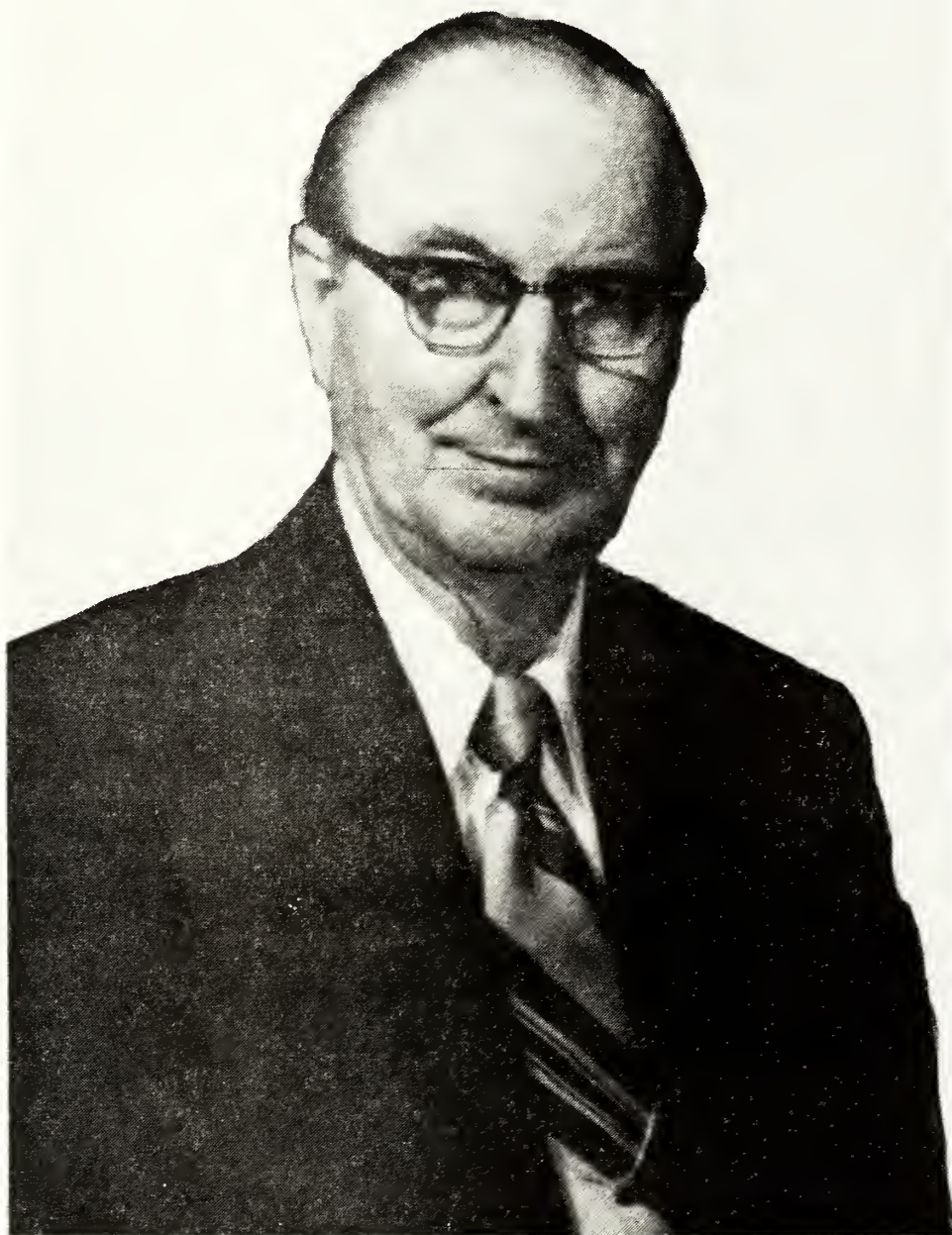
know if it were left up to them (on their own merit), they could never see Jesus, for they have no confidence in themselves. They have been given to know that if it were left up to themselves, they would fall by the wayside and be eternally lost. They have all their confidence in Christ, their Bridegroom, and none in themselves when it comes to the salvation of their souls and bodies. So they much prefer the way God purposed it from the beginning for they have no confidence at all in their own works of the flesh for it only brings to them nothing except chastisement and anxiety.

We find recorded in Acts 15:18, "Known unto God are all his works from the beginning of the world." That makes it plain that with God His foreknowledge is absolute, for He knew the end just as much as He knew the beginning. He knew from the beginning how Adam's bride would be flesh of Adam's flesh and bone of his bone. Likewise, He knew that Christ's bride would be flesh of His flesh and bone of His bone and that He would love His bride in this perfect Holy Matrimony so much that He would be willing to die for her. She was created in Him. Christ was in her and she was in Him just as Christ was in the Father. This is **REAL, REAL, REAL** to those who were created in Him for He is all in all to them. Just as the true natural bride, here in time, loves her natural bridegroom, so does Christ's true God-given bride dearly love Him with all her heart and looks forward or anticipates the hearing of that great salutation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. One does not work for that which he inherits. An inheritance is always, in the truest sense of the word, a gift. **SALVATION IS A GIFT!** It is not earned.

Another scripture now comes to mind that shows how Christ and His God-given bride are inseparably tied together. "I am the vine, ye are the branches." The vine and the branches are also like Christ in the sense that Christ and His bride are both tied together. The vine has the branches growing on it. They are tied to the vine. The fruit of the vine grows on the branches. The branches and the fruit, both of them, have their life and growth in the vine. There is no fruit acceptable to the Father except it grows on the true vine which furnishes all life and beauty to the fruit. The head, mentioned in the outset of this article, is to the hair as the vine is to the branches, and as Christ is to the bride, the church.

" I HAVE FOUGHT A GOOD FIGHT. "

(II. Tim. 4:7.)



ELDER JAMES G. GARDNER

1918 - 1983

(See Obituary In This Issue)

If one is blest to see it, they have similarity. The hair necessarily serves as grooming to the head. The fruit does the same for the vine. The bride is the grooming for the bridegroom, **THE LORD JESUS CHRIST**. In each case, the former adorns the latter, respectively.

In summation, the great question with us is, "ARE WE A PART OF THAT BRIDE?" Christ gives us something to mediate upon or study about in Matthew 18:2,3. "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Notice Christ set the little child out in front of this audience or group of people He was addressing. Think how humble and quiet that little child would sit. Also, think about a little child in its slow development to life from infancy. It first has to learn to crawl. Then it crawls off and gets hurt. Then it crawls back to **MAMA** and she kisses it. We also make mistakes and we come back crawling on our knees begging for mercy and for forgiveness, if we have been converted and been made to feel humble as little children. If Christ has blest us to really feel humble as that little child that Christ set before them and Christ has given us truly a little here and a little there of His love, then we can feel at that time that we have a hope that we, too, are part of His flesh and part of His bones; that we, too, were created in Him and that He is in us and that we are in Him.

Geo. A. Fulk
January 30, 1984

OBITUARIES

IN MEMORY OF OUR DEAR PASTOR, ELDER JAMES G. GARDNER

It is with a feeling of unworthiness and inability that I shall attempt to comply with the request of Matrimony Church in writing the obituary of our beloved brother and pastor, Elder J. G. Gardner.

He was born November 20, 1918, in Montgomery County, Christiansburg, Virginia, to James Clayton and Pearl G. Gardner, and departed this life on December 26, 1983, making his stay on earth sixty-five years, one month, and six days.

On February 10, 1940, he was married to Erma Wright, and to this union were born two daughters, Mrs. Elsie Shelton. Law-

sonville, N.C., and Mrs. Faye Shelton, Stoneville, N.C.

Brother Gardner was united with Valley View Church, Montgomery County, Christiansburg, Virginia, in 1937, and was baptized by Elder Lonnie Cummings. He moved his membership to Goblin-town Church for a short time and upon moving to North Carolina to live, he moved his membership to Macedonia Church in the Lower Mayo Association. He stayed there until February 8, 1958, when he joined Matrimony Church and was there until his death.

Elder Gardner was called to serve Matrimony Church as joint pastor with Elder J. W. Wyatt on February 12, 1944, and served the church until his death. If he had lived until February 12, 1984, he would have been serving the church for forty years. He served the Lower Mayo Association as Moderator from 1960 until his death.

He was highly esteemed by the church and stood firm in the Doctrine of God our Saviour. During his ministry, he met with many sore trials, but God gave him faith to fight on.

We feel that Elder Gardner was called by God to comfort His little ones. Many were the times when we were blessed with that experience, "My cup runneth over," (Psalms 23:12) with joy under the sound of his preaching.

It was so hard for the church to give up a man of God, as we felt him to be, but we, the church, must humbly confess that God knew best.

It was the writer's lot to serve as Clerk of the church for thirty-eight years this March 9, 1984. While Elder Gardner was pastor, it made me feel so little to come before the church to work with one whom the church, as well as myself, felt to be so great a man of God.

Elder Gardner was a man who spent most of his time with his churches. Being with them and talking of the goodness and mercy of God was his meat and drink. The churches and corresponding associations were always glad to see him come, as they enjoyed the doctrine he so ably preached.

God numbered his days, and, hence, he could not live any longer. He was a strong believer in the doctrine of the resurrection of these our vile bodies; so his spirit has returned to God who gave it and his body back to dust from whence it was taken, there awaiting the second coming of our Lord and Master to gather His children home.

Funeral services were conducted at Sardis Church, Madison, North Carolina, by Elder David Minter and Elder George Flippin. A large number of friends and Elders from many corresponding associations attended the funeral. His body was laid to rest in Sardis Church Cemetery to await the coming of our Lord and Saviour Jesus Christ on December 28, 1983.

We, the church, extend to the family our deepest sympathy and our hope is that God will reconcile all of us to his holy and righteous will.

Therefore, be it resolved, that a copy of the obituary be placed on our church record, a copy sent to the family, and a copy to **Zion's Landmark** for publication.

Done by order of the church at Matrimony in conference February 11, 1984.

Elder David Minter, Moderator
Mabel Rhodes, Clerk

DEACON IRVIN STANLEY

On January 27, 1984, God, in His infinite wisdom, called our highly esteemed brother and deacon, Brother Irvin Stanley, to his heavenly home. He had finished all that God had predestinated for

him to do in this life and his soul is resting in the paradise of God's love.

By request of his dear wife, Sister Mildred Stanley, we will try in our weak and humble way to write his obituary and memorial.

This writer desires to express a few personal thoughts, God willing. We have known Brother Irvin for more than forty years, having been in his and sister Mildred's home many times when we attended Harmony Church in the Pocatalico Association, Huntington, W. Va. many years ago. We have spent many happy hours, traveling together to different churches and associations since we have been members of Indian Fork Church.

He was my special friend and brother in Christ. We asked for a home in the Indian Fork Church together the first Sunday in September, 1974, and were baptized the first Sunday in October, 1974, by our pastor, Elder Woodrow Lake. We were also ordained as deacons together on the first Saturday night in May, 1975.

We did not always agree on material things, but could always work them out with love and understanding. Brother Irvin was full of humor, but in church matters all humor ceased.

Even though he had many trials, much sickness, and hardships along with way, he always attended his church and the corresponding churches and associations as long as his health permitted. He gave freely of his time and support with an endless amount of love. He was a firm believer in the doctrine of salvation by grace and the sovereignty of God in all things both in heaven and on earth. He loved true Gospel order of the church and stood firm in his convictions. He sought no praise for himself, but gave all praise to his Heavenly Father.

We believe when the time came for him to cross the chilly river of death he heard his Master's voice saying, "Child, come home. Your Father calls." He fought a good fight and was blessed to keep the faith. We feel there is a crown of righteousness laid up for him for he was a true and faithful servant.

Brother Irvin was born in Pike County, Kentucky, September 10, 1910, making his stay on earth 73 years. He was preceded in death by one son, Paul David Stanley; his parents, Leonard and Lydia Blackburn Stanley; and three brothers.

He leaves to mourn his passing his wife of nearly 49 years, Mildred Johnson Stanley; two daughters, Julia Brown, Worthington, Ohio; and Betty Blankenship, Christiansburg, Va.; two sons-in-law, George Brown and Tom Blankenship; four grandchildren, Barry and Andrea Brown, Janelle and Joshua Blankenship; one sister, Ardelia Blackburn and one brother, Bogar Stanley, both of Canada, Ky.; several nieces and nephews and a host of brethren, sisters, and friends.

Brother Irvin's funeral was held January 29, 1984, at Indian Fork Church, Culloden, W. Va., by Elder George Flippen and his pastor, Elder Elmer Smith. Burial was in Forest Memorial Park, Milton, W. Va. near his home. Love and sympathy were expressed by the many beautiful flowers and the presence of his many relatives and friends.

Pallbearers were Elder Ray Payne, Brethren Paul Chilton, Bill Keezee, J. B. Mitchell, Jr., C. H. Bond, and Joe Phillips.

He will be sadly missed by his family, his church and all who knew him. We feel that our loss is his eternal gain.

Therefore, be it resolved, first, that we the members of Indian Fork Church extend our heartfelt sympathy to his bereaved family; may the Lord of Mercy reconcile them to His will; second, that three copies of this resolution be made. One for the church record, one for the family and one for publication in **Zion's Landmark**.

Done by order of the church in conference Saturday, February 4, 1984.

Written by Lonnie and Anna Mae Ashworth, Committee.

Elder Elmer Smith, Moderator
Norman Bird, Clerk

JAMES ALONZO BROOKS, SR.

We, the Indian Fork Primitive Baptist Church at Culloden W. Va., bow in humble submission to the will of God in the death of our brother, James Alonzo Brooks.

Brother Brooks was born November 15, 1910, and departed this life December 29, 1983. He was married to Sister Gladys Marie McDonald who preceded him in death many years. To this union were born two children, James, Hurricane, W. Va., and Mrs. Mary Tait, Richmond, Virginia. He was later married to Sister Dixie Lee Lockhart who survives along with her two sons, Harry Daniels, Chesapeake, Ohio, and Garland Robinson, Huntington, W. Va. Other survivors include six brothers, Alfred, Mann, W. Va.; Augst and Byrd, Louisa, Ky.; Charles, Federal Way, Washington; Ruple of Chesapeake, Ohio and Raymond of Orlando, Fla. Three sisters, Wava Harden, Louisa, Ky., Gail Holland, Huntington, W. Va., and Betty Frashier, Logan, W. Va., nine grandchildren and one great grandchild.

Brother Alonzo Brooks attended church faithfully since June 1, 1958, when the church was organized. He was appointed church trustee December 7, 1968. Brother Alonzo and Sister Dixie joined the church April 30, 1983. They were baptized May 29, 1983.

Brother Alonzo's funeral was held at 1:00 P.M., December 31, 1983, with Elder Elmer Smith officiating. He was buried in the Culloden Cemetery, Culloden, W. Va.

"Precious in the sight of the Lord is the death of His saints." Psalms 116:15. This scripture was used in Brother Alonzo's funeral. We feel this rightly embraces this dear brother in Christ and a dear friend to us in this life. In his passing we feel a great loss, but know that it is his eternal reward.

We, the members of Indian Fork Church and friends who knew him, can witness that Brother Alonzo believed in the doctrine of salvation by the grace of God and that God did elect a certain number of people before the foundation of the world to be saved by the shed blood of Jesus Christ and would meet Him in the clouds of His glory in the final resurrection. In his fellowship with us he gave evidence of this wonderful and glorious hope.

He was a kind and gentle man, being soft spoken, always smiling and a strong believer in the truth as it is in Jesus Christ.

A precious one from us is gone

A voice we loved is still.

A seat is vacant in the church

Which no one else can fill.

Therefore, be it resolved that three copies of this obituary be made, one for the church, one for Sister Dixie Brooks and one for publication in the **Zion's Landmark**.

Done by order of the Indian Fork Primitive Baptist Church in conference February 4, 1984.

Elder Elmer Smith, Moderator
Norman Byrd and Violet Bird,
Harvey Cottrell and Lois Cottrell,
Committee

TROY VADEN ALLEN

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved brother and deacon, Troy Vaden Allen, to his eternal rest. He was born April 11, 1888, and passed away September 29, 1983, making his stay on earth ninety-five years, five months and eighteen days.

Brother Troy Vaden Allen joined Hannah's Creek Primitive Baptist Church, Johnston County, N.C., the third weekend in August, 1940, and was ordained as a deacon on July 15, 1951. He was a faithful, loyal deacon as long as he lived. Brother Allen was with the church for forty-three years.

Brother Allen was married three times. The first time was to Edith Eliza Baker. To this union were born two girls, Naomi Allen Blackmon who is deceased and Betty Allen Baker who survives. He was then married to Leacy West Allen on September 24, 1919; to this union were born four daughters, Mozelle Allen Mason, Lucy Perpelle A. Weaver, Margaret Jean H. Allen and Roseline Allen. Roseline died December 30, 1930.

The third time he married Sister Mancy Lee Adams (Allen) who died July 9, 1983. He is survived by her children, his step children, Woodrow Pinkney, Edward and J. D. Adams and Annie Ellen Adams Surles.

Brother Allen's funeral service was held at Minshew Funeral Home, Four Oaks, North Carolina, on October 1, 1983, by Elder Curtis Parrish and Elder T. Allen Johnson. Burial was in Hannahs Creek Primitive Baptist Church cemetery.

To the family we extend our heartfelt sympathy, desiring that the Lord will reconcile them to His will. Our loss is his eternal gain at rest.

Therefore, be it resolved that a copy of this resolution be sent to the family, a copy to **Zion's Landmark** for publication and one to the church for the record.

Done by order of Hannah's Creek Church in conference on October 16, 1983.

Elder Curtis Parrish, Moderator
Sisters Ida Morgan, Leola W. Allen,
Committee

VERCELLE MOON FLEMING
(1903 - 1983)

"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24. We feel that Sister Fleming heard the word and believed that Salvation is by the Grace of God. She showed evidence of this in her daily walk by her love for her brethren, sisters and the word. Hence we feel that her soul went home to God January 17, 1983.

Sister Fleming was born in Elbert County, Georgia, April 13, 1903. She was a daughter of the late J. B. and Nancy Hall Moon and the widow of Austin Loyd Fleming. Survivors include three daughters, Mrs. Frances Knight, Mrs. Betty Bryant and Mrs. Marjorie Parham; three sons, Frank, LaClade, and Hewatt Fleming; two brothers, Manley and Tom Watson Moon; three sisters, Mrs. Arlena Berryman, Mrs. Belle Pharr, and Mrs. Delia Strickland; 16 grandchildren and 9 great grandchildren.

Sister Fleming united with Lystra Primitive Baptist Church (Oconee Primitive Baptist Association) July 20, 1930, and was baptized August, 1930. On September 21, 1975, she asked for a home at Mt. Zion Primitive Baptist Church (Yellow River Primitive Baptist Association) and was joyfully received.

Sister Fleming was a faithful member of Mt. Zion Church and attended regularly as long as her health permitted. She always welcomed the elders, brethren, and sisters as they visited her. We feel that our loss is her eternal gain.

Funeral services were conducted at the chapel of Brown's Funeral Home, Danielsville, Georgia, at 11:00 A.M. January 19, 1983 with her pastor, Elder W. C. Edwards in charge of services. He was assisted by Elder E. H. Gunter and her son-in-law, Paul F. Bryant. Burial was in Lystra Primitive Baptist Church Cemetery.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. We believe that this promise was made to all God's elect and feel that Sister Fleming was blessed to be one of that number.

Done by order of Mt. Zion Primitive Baptist Church in conference February 12, 1984.

Elder W. C. Edwards, Moderator
Jeffie Fitzpatrick, Clerk

GEORGE ROSDAN BEAL

Brother George Rosdan Beal, a member of Harnett Primitive Baptist Church, Sampson County, N.C., was born July 20, 1909, and was called to his eternal home April 25, 1983. Brother Beal was the son of the late H. Wesley Beal and Mag Naylor Beal, who were also members of Harnett Church.

Brother Beal is survived by his wife, Oletha Williams Beal; one daughter, Iris Beal Barefoot, Greensboro, N.C., four sons, Wallace Beal and Lathan Beal, Route 1, Salemburg, N.C., G. R. Beal and Archie Brewer Beal, Route 1, Autryville, N.C.; one sister, Mrs. Allie Tyndall, Route 2, Roseboro, N.C., and twelve grandchildren.

His funeral service was conducted by Pastor Paul Honeycutt and Elder Worth Stephenson on April 27, 1983, at 4:00 P.M. at Union Grove Church. Burial was in the church cemetery. The many flowers and the large number of people who visited the home and attended the funeral service are a living testimony of Brother Beal's life and to the high esteem in which he was held.

Brother Rosdan Beal asked for a home with Harnett Church about the year 1934 and was baptized by Elder M. F. Westbrook. He remained in full fellowship with the church until his death. He was a firm believer in the doctrine of Salvation by Grace, not by works, giving God all the honor and praise.

For many years Brother Beal attended church regularly, along with his family. Due to ill health during the latter part of his life, he was not blessed to attend all the meetings. However, when visiting him and hearing him talk, we were firmly convinced he remained an old line Predestinarian Baptist.

To the family we say, yes, you have suffered a great loss, but we feel your loss is his eternal gain. He was given a good hope of eternal life in that world that shall never end where there will be no sorrows, no pain, and no disappointments.

Therefore, be it resolved that a copy of this obituary be given to the family, a copy sent to **Zion's Landmark** for publication, and a copy filed in our church records.

Done by order of Harnett Church in conference Saturday, April 30, 1983.

Elder J. M. Mewborn, Moderator
Graham Jackson, Clerk
C. B. Jackson and Graham Jackson, Committee

IDA S. FISH

On July 16, 1983, our Heavenly Father took from our midst a dearly beloved sister, Ida Stevens Fish. Sister Fish was born May 19, 1898, and died July 16, 1983, making her stay here on earth 85 years, one month, and 27 days.

Sister Fish first united with the Primitive Baptist Church at Hannah's Creek, Johnston County, N.C. and later asked for a letter of dismission which she was given and placed it with Bethsadia Church, in Harnett County, N.C. She remained a true and devoted member, attending church regularly as long as her health permitted her to do so.

She was held in high esteem by her church and all that knew her. She leaves behind her to mourn her death eight beloved children, three daughters, five sons, 20 grandchildren, 35 great grandchildren, 3 great great-grandchildren, and a host of friends. Her funeral was held at 3:00 P.M. on Monday July 18, 1983, at O'Quinn Funeral Home, Lillington, North Carolina, and burial was at Willow Springs Primitive Baptist Church Cemetery, Willow Springs, N.C.

First, be it resolved that the church at Bethsadia bows in humble submission to the will of God. Second, that a copy of this resolution of respect be sent to the bereaved family, third that a copy be sent to **Zion's Landmark** for publication and fourth that a copy be spread on our church book.

Done by the order of Bethsadia Church in conference on Saturday, October 1, 1983.

Elder W. C. Noles, Moderator
Cleo Noles, Committee

SARAH L. TODD

We shall attempt to write a memorial of our dear mother, Sarah Lee Todd. We, who remain in the family, desire to pay special tribute to our loved one, our mother, grandmother, sister and true friend who passed away on May 16, 1983. She was born on October 23, 1897.

She was a wonderful mother and a person who gave love to all she knew, helping those who were in need as long as she was able to do so. In return, she received love.

She was married to the late Johnny Todd. To this union were born eight children, two boys and six girls. Three preceded her in death. Surviving children are Roy Todd, Eula Prince, Esther Harrelson, Dalma Martin and Alma Mishoe.

Those who were blessed with her acquaintance will agree with us when we say that Sarah Todd was a wonderful person. Through many years of hardship and trials in the raising of a large family, she never complained.

She united with Simpson Creek Primitive Baptist Church near Loris, Horry County, South Carolina, on August 16, 1932, and was

baptized the following day by her pastor. She was a faithful member as long as her health permitted. She had a great love for the church and her membership.

We believe that she is now sleeping peacefully with the saints of God who have gone on before.

The funeral service for Sarah Todd was held at Simpson Creek Primitive Baptist Church on May 18, 1983. Services were conducted by Elder Gardner Mishoe. Her body was laid to rest in the Carter Cemetery beside her beloved husband, beneath a beautiful mound of flowers.

We miss her very much, feeling that our loss is her eternal gain.

We wish to submit a copy of this memorial for the church, one for the family, and one for publication in **Zion's Landmark**.

Written and submitted by her children in much love and respect.

Roy Todd, Eula Prince,
Esther Harrelson, Dalma Martin,
and, Alma Mishoe

VIOLA MOORE MEDLEY

It is with much sadness that we make the attempt to write the obituary of Sister Viola Medley. Sister Medley was born November 23, 1902, and died September 1, 1983.

Sister Viola Medley was first married to Brother Thomas Otha Moore. To this union were born three children; Ralph E. Moore (deceased), Mrs. Allene Moore Mitchell and Mrs. Opal Moore Sherron.

Sister Viola joined the Hillsdale Primitive Baptist Church on the 3rd Sunday of July, 1950, and was baptized by her pastor, Elder George Hill on the third Sunday of August, 1950. She later moved her membership to the Oak Forest Primitive Baptist Church.

She was married the second time to Mr. J. W. Medley. He came with her to church as long as his health permitted. He had two sons and three grandchildren by a previous marriage. He died March 14, 1974.

Sister Medley is survived by two daughters; Allene Mitchell and Mrs. Opal Sherron; three stepgrandchildren; fifteen great grandchildren; and a daughter-in-law named Ruth whom she loved very much. After the death of her second husband, Mr. J. W. Medley, Ruth and Allene brought Sister Medley to church as long as she was able to come. Sister Medley loved her church very much. She served her church well and her delight was to have her brethren (the brothers, sisters and friends) to visit her in her home.

Sister Medley's funeral service was held at Oak Forest Primitive Baptist Church by her pastor, Elder Hugh Wray, and Elder O. J. Wray. Her body was laid to rest in the cemetery at Hillsdale Primitive Baptist Church by the side of her first husband, Brother Thomas Otha Moore, on Saturday, September 3, 1983, beneath a mound of beautiful flowers.

A host of church members, relatives, and friends manifested great love for her memory, who knew Sister Medley and the love that she had for the church. We have no words to fully express our love for her. We shall miss her always, but would not wish for her to be back in the suffering that she was in. We wish to say sleep on our precious sister till our Lord comes to take His jewels of mercy home with Him and to be made like Him, and be forever satisfied.

Be it, therefore, resolved that a copy of this resolution of love and respect be sent to the **Zion's Landmark** for publication, one to the family and one to be recorded in our church minutes.

This was done by order of the church at Oak Forest, Guilford County, N.C., while in conference on September 11, 1983.

Elder Hugh Wray, Moderator
Elsie Stewart, Clerk
Elsie Stewart, Louise Caviness and
Julia Cockman, Committee

OSGOOD M. SIMPKINS

We, the Wilson's Grove Primitive Baptist Church, Pulaski County, Virginia, have lost a beloved brother, but we feel he is asleep in Jesus, free from all pain and sorrow forever. We thank the God of Heaven and earth for blessing him to come to the church with such wonderful love in his heart that only He above can give. To know him was to love him; he was so kind to everyone. We miss his presence with us very much, but would not wish him back in this world of sickness, pain and sorrow. He believed in the doctrine of salvation by the grace of God, who worketh all things after the counsel of his own will. We could see the precious love of God shining forth in his face many times at church, a mark in the sweet face of each other.

He was born May 9, 1917, the son of the late Garfield and Sarah Quesenberry Simpkins. He passed from this life January 12, 1983, age 65 years, 8 months and 3 days.

He united with Wilson's Grove Primitive Baptist Church May 1, 1977, and was baptized May 15, 1977, by Elder Troy Hill and Elder Sidney Rakes. He leaves to mourn his passing, his wife, Dorothy Morris Simpkins; one daughter, Katie S. Pelkey; sons, Joshua Simpkins and James Russell Simpkins, all of Radford, Virginia; sisters, Mrs. Alfred Flinchum, Hiwassee, Virginia, Mrs. Tokie Windle, Roanoke, Virginia; brothers, Reupard Simpkins, Hiwassee, Va., Oden Rudolph Simpkins, Cleveland, Ohio, Colan C. Simpkins, Indian Valley, Virginia, and five grandchildren. We would say to his family and loved ones, may God comfort you in the loss of your loved one, whom we feel is fallen asleep in Jesus.

His funeral service was conducted at Wilson's Grove Primitive Baptist Church by his pastor, Elder Sidney Rakes, January 15, 1983. His body was laid to rest in the Simpkins family cemetery to await the coming of his saviour.

Done by the order of the church in conference on November 6, 1983.

Elder Sidney Rakes, Moderator
Sister Viola Cox,
Sister Sylvia Trail, Committee

IMOGENE SIMPKINS MONTGOMERY

We, the Wilson's Grove Primitive Baptist Church, Pulaski County, Virginia, bow in humble submission to the will of God who has called our dear sister Imogene Simpkins Montgomery, home to rest. We loved her very much. She was so good and kind to everyone. To know her was to love her. She loved the God of heaven and earth and the children of God with that sweet love that was given to her, which is the fruit of the Spirit. We would say to her family and loved ones, may God comfort you in the loss of this dear one whom we believe is now at rest in Jesus.

She was the daughter of the late Griffie Simpkins and Nina Wilson Simpkins. She was born March 28, 1935, and died May 28, 1983, making her stay on earth 48 years and 2 months.

She united with the Wilson's Grove Primitive Baptist Church July 3, 1977, and was baptized by Elder Sidney Rakes July 17, 1977.

Survivors are her mother, Mrs. Nina Wilson Simpkins, Hiwassee, Virginia; children, one son, Joey Lee Montgomery, Hiwassee, Virginia; daughters, Mrs. Sharon Jean Mirtaheri, York, Penna., and Pamela Sue Montgomery, Norfolk, Virginia; one sister, Ms. Azalene Simpkins, Hiwassee, Virginia; brothers, Coy H. Simpkins, G. Cleton Simpkins and Avery A. Simpkins.

Her funeral service was conducted at Wilson's Grove Primitive Baptist Church by Elder Sidney Rakes and Elder J. S. Sechrist. Her body was laid to rest in the Simpkins family cemetery to await the coming of her loving Saviour.

Done by order of the church in conference November 6, 1983.

Elder Sidney Rakes, Moderator
Sister Viola Cox, and
Sister Sylvia Trail, Committee

CORRECTION IN OBITUARY NOTICE

Dear Brother Mewborn:

In behalf of the committee appointed by James Street Primitive Baptist Church, Burlington, N.C., may we say that we made an error in that obituary of Elder Richard Barham, Sr. that was published in the "Nov.-Dec. 1983" issue of the **Landmark**. The baptism of Elder Barham was by Elder A. B. (Mutt) Barham, Brother Richard Barham's father and Elder L. P. Martin, not Elder George W. Hill, as stated. Elder George W. Hill had passed away at that time. We acknowledge our human error.

If you will at your earliest convenience make a correction in the **Zion's Landmark** for us, we will surely appreciate it.

James Street Primitive Baptist Church,
Burlington, N.C.
Elder Hugh Wray, Moderator
Curry Barnwell, C. C.

MEETING NOTICES

YELLOW RIVER UNION

The Yellow River Union Meeting will be held with Haynes Creek Church, Gwinnett County, Ga., beginning on Saturday before the fifth Sunday in April, 1984, and will continue through the following Sunday.

Haynes Creek Church is located near Loganville, Ga. Directions to the church are as follows: From Interstate 85 exit on Ga. 20 South. Follow Route 20 through Lawrenceville, Ga. to outskirts of Grayson, Ga. Take paved road which angles to the right. This road will cross U.S. Hwy. 78 at light. Continue straight for out 1½ miles to church on your right. Haynes Creek Church is located about six miles west of Loganville, Ga.

Brethren and friends are invited to meet with us with a special invitation given to our ministers.

Hewatt L. Fleming, Clerk
P. O. Box 117
Franklin Springs, Ga. 30639

ANGIER UNION MEETING

The Angier Union will meet with the Church at Willow Springs the fifth Saturday and Sunday in April, 1984, the Lord will. Willow Springs Church is located on N.C. Route (Hwy.) 42 in Willow Springs, Wake County, North Carolina.

Elder J. M. Mewborn was chosen to preach the introductory sermon and Elder E. T. Jones is his alternate.

We invite all lovers of the truth to come and be with us, especially our corresponding and ministering brethren.

E. T. Jones, Union Clerk

BLACK CREEK UNION

The Black Creek Union Meeting was appointed to be held with the Church at Lower Black Creek, Wilson County, N. C., if the Lord will, beginning on Saturday before the fifth Sunday in April, 1984, and will continue through Sunday following.

Lower Black Creek Church is located beside U.S. Hwy. 117 between Wilson and Fremont, North Carolina, near the Town of Black Creek, N. C.

Elder J. B. Williams was chosen to preach the introductory sermon and Elder Walter Barnes is his alternate.

We extend to ur brethren, sisters and friends a warm invitation to come and be with us in our union meeting with a special invitation extended to our ministering brethren.

J. B. Williams, Union Clerk
225 Braswell Street,
Rocky Mount, N. C.

BLACK RIVER UNION

The next session of the Black River Union was appointed to be held with Harnett Church, Sampson County, NC, beginning on Saturday before the fifth Sunday in April, 1984, and will continue through Sunday following, if the Lord will.

Harnett Church is located about midway distance between Dunn, NC, and Clinton, NC. Follow U.S. Hwy. 421 between these two cities to intersection with Route N.C. 242 south towards Salemburg, NC. Follow Route N.C. 242 towards Salemburg for about 1 1/2 miles to first crossroad. Turn right to church approximately 1/4 mile on your right.

Elder Delbert Carraway was chosen to preach the introductory sermon and Elder J. W. Hawkins is the alternate.

A cordial invitation is extended to our brethren, sisters and friends to come and be with us in our union meeting, especially the ministering brethren.

Alonzo Barefoot, Union Clerk

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held, if the Lord will, at Eno Church to be entertained by Ross' Church. Eno Church is located about one mile and one-half north of Interstate 85 and just one-half mile east of U.S. 501 north in Durham, N.C., at Braggtown.

The union will begin on Saturday before the fifth Sunday in April, 1984, and will continue through Sunday following.

Elder L. P. Martin was chosen to preach the introductory sermon and Elder Burch Wray is his alternate.

We welcome our brethren, sisters and friends to meet with us, and we extend a special welcome to our ministering brethren.

Bernard Whitefield, Union Clerk
Carrboro, NC 27510

MILL BRANCH UNION

The Mill Branch Union, if the Lord will, will be held with the Church at Pleasant Hill, Horry County, South Carolina, beginning on Saturday before the fifth Sunday in April, 1984, and will continue through Sunday following, the dates being April 28 & 29.

Pleasant Hill Church is located at Myrtle Beach, South Carolina. Those coming by way of Route 501 from Conway, SC, toward Myrtle Beach, when you cross the overpass bridge, go three (3) stoplights and turn right. Go to first stoplight and turn right and proceed to church on your right.

We invite our brethren, sisters and friends to meet with us, hoping the God of all grace, mercy and truth will bless us in worshipping Him. We give a special invitation to our Elders in the ministry.

J. D. Wright, Union Clerk
Tabor City, NC

WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with the Church at Newport, Carteret County, NC, beginning on Saturday before the fifth Sunday in April, 1984, and will continue through Sunday following. Newport Church is located in the corporate limits of the Town of Newport, NC, on U.S. 70-A Highway.

Elder Johnnie Carroll was appointed to preach the introductory sermon and Elder Owen Kennedy is his alternate.

All lovers of the truth are invited to come and be with us with a special invitation given to our ministering brethren.

Furnie R. Wood,
Union Clerk

EASTER MONDAY MEETING

The annual Easter Monday Meeting of the churches comprising the Lower Country Line Associations will be held with Eno Primitive Baptist Church on Easter Monday, April 23, 1984, the Lord will. It is our sincere desire that our correspondents, elders,

deacons, members and friends in the Lord be with us again this year. Eno Church is located in Durham, N. C.

Directions to Eno Church are as follows: Those coming from the north by Interstate 85 or Route No. 15, from the south by Int. 85, and from the east or west by Route No. 70, or from the south by Route 501, turn north at Roxboro Road Exit I-85, 70 and 15 Bypass. **(DO NOT TURN AT EXIT THAT SAYS 501 NORTH or ROXBORO)** Follow through Braggtown to the 5th traffic light on State Road 1004 (Central Carolina Bank, CCB will be on your left); turn right on No. 1004, go one-fourth mile to church building on your left. Those coming by N.C. Route 55 from the east, follow same directions as given above. Those coming from the north from Roxboro on 501 to Durham, turn left at the 4th traffic light and State Road 1004.

Please remember us at this meeting and come and be with us.

Elder Burch Wray, Pastor
W. A. Wheeler, Church Clerk

ELDER FURNEY WOOD DIES

As this issue of the **Zion's Landmark** goes to press, I have just learned on March 10, 1984, that Elder Furney Wood passed away at his home suddenly at Chinquapin, Duplin County, North Carolina. Elder Furney Wood was an ordained Elder or minister in the White Oak Association.

Our hearts are saddened again at the calling home of one of God's humble servants, but we are made to remember that all things are His. Christ said, "It is not lawful for me to do what I will with mine own?" Matthew 20:15. Our nature would question Him, but we find that it is not for us to do.

We have lost several of our ministers of late, but faith assures us that all things are in His blessed Hand and that He is able and will raise up others to stand upon the watchwalls of Zion through which He will continue to feed His flock.

Funeral arrangements are unknown at this hour, but our sympathy goes out to Doris, Brother Wood's wife and lifetime companion, his son, and his family in their bereavement. May God in His loving kindness and rich mercy be with them.

Editor

EDITOR NOT WELL

On the fifth Saturday morning in January, 1984, after having felt as well as usual the day and night before, I arose with a severe pain in my lower back area and right leg all the way through my hip area to my toes with numbness in my foot and toes. There have been times that the pain has been excruciating and, seemingly, almost unbearable. A local chiropractor diagnosed my trouble as a "slipped vertebra with pinched nerve." He has treated me since the trouble began and I have made some progress, but still have to hobble and limp with much lameness in my right leg.

It has been very difficult with me trying to keep my work going as well as the preparation of this issue of **Zion's Landmark**. My

affliction is one of the reasons that accounts for its belatedness in being sent to you.

I understand that the problem had been with me for over a year during which time I knew that I was not well but did not know the cause. It did not surface until the time mentioned above.

Brethren, please remember me in your prayers, if it be the Lord's will, that He will raise me up that I might continue. I feel that I need them and you. May He make me reconciled to my lot.

J. M. Mewborn

HASSELL'S CHURCH HISTORY AGAIN AVAILABLE

Elder Sylvester Hassell's **CHURCH HISTORY** is back in print. It has been republished by The Old School Hymnal Company. This fifth printing has an improved binding and larger and more readable print. The book was first published in 1885, and has been well received and highly respected by our people ever since. Those who do not have a copy should order one while they are still available. The price is \$18.00 per copy. The mailing address is:

OLD SCHOOL HYMNAL CO., INC.
P. O. BOX 57
ELLENWOOD, GA 30049

NOTE: This book would make a splendid gift to a brother, sister or friend. Editor.

BOOK AVAILABLE

Elder William A. Williams, Coffee Springs, Alabama, has written a book entitled **THE KING OF TWO WORLDS**. This book contains 50 pages that are divided into eight chapters. It is also illustrated with a few family portraits. It traces the Church of God from the beginning of time down to the time of the founding of the United States of America in the 18th century and also reaches down to the present time or day.

Anyone desiring a copy of his book may send a check in the amount of \$3.00 plus 50 cents for postage to his address as follows:

Elder William A. Williams
P. O. Box 82
Coffee Springs, Alabama 36318

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

VOL. CXVII

FEBRUARY & MARCH 1984

NUMBER 2

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

ARE YOU MISSING YOUR PAPER?

Occasionally, we learn that you, our regular subscribers, miss your paper. Please let us know at anytime when you fail to get it. We will be more than glad to supply the missing number by direct mail from our business office.

Will you, however, help us as follows:

(1) Check the address on your post office delivery label below. If your address is not correct, (including Zip Code), will you advise us your up-to-date, correct mailing address at once?

(2) Will you double check the back issues that you have already received for the year 1984, and advise us of any copy or copies that you have missed, including this issue. We want to make sure that you get your paper.

Thank you very much for your help!

Editor

Will you send us a new subscriber or subscribers?
This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

CRAVING FOR DELIVERANCE

I am chained and in a prison cell.

I feel surely to be doomed for hell.

Why does it always have to be thus with me?

I try to reason but my thoughts just flee.

Was I ever lifted up by the Spirit of God?

Have my feet on Heavenly ground ever trod?

Did I just imagine I ever had a hope?

No, it couldn't have been for I am bound by a rope.

Yes, a rope, a chain, a prison is my doom.

From that solid Rock I couldn't have been hewn.

I look at the faces of my brethren so dear,

That they are the children of God is so very clear.

I see it shining on their countenances so strong.

If they think this of me, then they are wrong.

Right now I feel I have deceived them all

Surely they will know when they see me fall.

But Oh, I hope I can always be with them.

Although, I see through the glass darkly so very dim.

If they cast me out, where would I go?

For the places of the world seem so very low.

Please, Beloved, let me sit always with you,

Although I am unworthy to be with God's chosen few.

Composed by Joan Absher

March, 1977

(Sister Joan Absher is a member of Tom's Creek Church, Abbott's Creek Association, North Carolina.)

A PORTION OF MY EXPERIENCE

Many years of my earlier life were spent in darkness as far as spiritual sensitivity is concerned. It seems I was conscious of God and His goodness, but these things did not dwell heavily upon my mind. Looking back, I feel that I went to churches of various denominations mostly because there was some social activity there for the younger people. In fact, it was about all the social life my generation knew anything about. So, in those early days I went to church for no spiritual purpose at all. I do not remember thinking about God and His power one way or the other.

I was still young when I had several spells of illness, but only twice do I remember asking God for His mercy. And even then, I do not recall having enough faith to believe He really would send help.

I have no desire to relive any part of my life here in time with the exception of my very early childhood. Surely, I was happy then and free from the stresses, trials and tribulation of this world. I firmly believe, however, that the only real happiness I have ever known or, perhaps, ever will know comes from above. I realize that God has been merciful to this poor unworthy sinner all the days of my life, and I also realize it more as time moves on and away from me. He has, I hope and believe, made His presence known to me on several occasions. He has blessed me with the privilege of mingling with His chosen (elect) people and hearing His inspired word spoken by and through His called servants, the Elders of His church...the Primitive Baptist. I believe this is the true and living church of the God of Heaven, the only true God, and the doctrine for which this church stands is the doctrine that is recorded by the prophets and apostles of old. I believe this as much as I believe there is a day and night. The world (mankind as a whole) does not believe this doctrine. Why? Because they were not chosen by God nor made to believe it. They do not

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
Willow Spring, NC 27592

ASSOCIATE EDITOR

GEORGE A. FULK
Pilot Mountain, NC 27401

PUBLISHED BI-MONTHLY

VOL. CXVII

NUMBER 2

\$7.00 PER YEAR -- 2 YEARS \$13.00
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
Second Class Postage Paid at Benson, NC 27504
USPS 699-220

understand it because God did not purpose to reveal it to them. He says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Rom. 9:15. The true doctrine of God, as embraced by this church, does not have earthly participation in it sufficiently to satisfy worldly believers. They like to feel they can help God with the salvation of His people. According to the scripture, they cannot do this. Earthly parents are interested in and love their own children...so does God. We read, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jer. 31:3.

In my journey onward my God has become very real to me. Many times I have had to call upon Him for mercy. I feel and believe that He is alive and that He is keeping every blessed promise He ever made. Oh, how I wish, could it be His blessed will, that I could follow, at least in a small measure, in His dear footsteps. I do believe I love the Lord. I desire this surely, if I know my poor heart! He has blessed me in so many ways and many times all along my uneven journey of life. We read, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3. For me, in Him is the only real peace I know and, sadly, much of my time I cannot say that my mind is on "things above" or "stayed on Thee." But I feel to know that only God, **the great I AM**, the Giver of **EVERY** good and perfect gift, can place my mind on Things Above...only He can give me perfect peace. "With God ALL things are possible." Matt. 19:20.

Several years ago, I awoke early one morning and found myself sinking down in a horrible (and, seemingly,) bottomless pit. A pit of despair! Will I ever forget it? Only God above knows the emotional suffering and feeling of utter despair I felt at that time. Tears run down my cheeks to this day at the very thought of it. Yet, I firmly believe that every minute was necessary and needful. And even so, the extent of this suffering was not as much as I deserved. And I know, in the long run, it was for my own good. But if I ever have begged God in all of my life, it was at that time. There were only a few moments of respite day or night for this unworthy sinner. I would have gladly exchanged my life, as it was at that time, with any beast of the field or fowl of the air...anything but what I was!

I would feed the little birds on the flat roof outside my bedroom window and long to be one of them. At least they were not suffering with a feeling of unworthi-

ness that had pervaded my sinful heart. They had no thought of tomorrow. And they had no mind with which to think or suffer. Oh, how I envied them. As free as a bird I wished to be as I begged God to set me free.

It was not to be soon as months went by before He granted relief to me. Not once did I doubt my need for the suffering...not once did I doubt that I deserved it. Yet, I sometime wondered how much longer I could endure. The sweet promises of God were my only salvation. Without them I feel that I would have perished. Only His blessed assurances that "He neither slumbers nor sleeps" and that "I will never leave or forsake thee" kept me from falling all the way in the pit of despair. The scriptures with their Word of Truth and blessed promises were my daily medicine. The good Lord above was my regular attending physician for I was made to know that He and **ONLY HE** could possibly undertake and understand my case and keep me from falling all the way to the bottom of the pit. Instead of packing pills and bottles of medicine when I went on a trip. I willingly and assuredly saw to it that my Bible was with me. Often, when away from home, and at all hours during the long and lonely nights, I would be awakened and reach for my "medicine," the scriptures on my night table next to my bed. In them I found relief for the moment and for a short time His sweet promises sustained me and I would fall asleep. Occasionally, I found peace in His assurances after spending a long time searching for what I needed and I would turn off the light and then quickly fall asleep, feeling His presence and the belief that He mean't me when He said "I will never leave or forsake thee," as He promised. This, surely, must be the **PERFECT PEACE** that is mentioned in the scripture. This relief did not come every time, but I relished every moment when it did. It was a balm of strength that soothed my troubled soul. Sometimes, I felt condemned by reading the scripture and my nights were filled with fear that the Lord had clean gone forever...never to return to give me the peace I so longed for and felt that I so desperately needed.

Time moved on and God in His kind and abundant mercy for this underserving and unworthy sinner, conclusively said, "You have suffered enough for this time" and the heavy burden of my weary life was lifted and my "medicine" was placed in a secure place for future emergencies. Peter said, "After that ye have suf-

fered a while, make you perfect, stablish, strengthen, settle you." 1st Peter 5:10. The need has not been as urgent since then, so far, but at times it has been needed and helpful and a source of comfort. Without God's word and promises, life would hold no desire and meaning. To feel His presence, to mingle with His people, to hear His word and believe His truth, is the real joy of my life. My sincere hope is that it will ever be thus with me to the end of my journey. If God will bless me to continue to enjoy these mercies along "The Way," I surely, surely could not hope for more. He has supplied my every need thus far and He has been abundantly merciful to this poor worm of the dust...and underserving, hell deserving, sinner blessed with more than my share. We read that "We must through much tribulation enter the Kingdom of Heaven." Acts 14:22. I sincerely hope that God has made me thankful for every trial and tribulation I have been made to experience, realizing that each and every one of them have been for my good and God's ultimate glory, if I am a child of His. Surely, I know it would be my greatest blessing to be made to suffer for His name's sake in order to receive that hope of the anticipated happiness of my eternal destiny. I do believe when I feel that God so graciously visited me with His presence that I was made thankful for "the Way" in which I have been made to travel. Even so, shamefully, my worldly mind often protested. The unpleasant experiences had to be to make me thankful for the good ones that I have been blessed to enjoy. The suffering on this earth is entirely insignificant in comparison with the anticipated joy of that eternal home. Oh, to have been blessed to have received whatever is required of me. I see absolutely nothing good in myself! My only hope is that God understands me and will show mercy. He is the Judge. "He knows my need before I ask." Do we doubt His wise judgment? It was David who said, "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off." Psalms 139:1, 2. As tears ran down my cheeks, I was made to remember the glorious promise, "God shall wipe away all tears from their eyes." Rev. 7:17. And sometimes the thought of that blessed truth stopped the tears from falling and peace like an everflowing river swept over me, flooding and attending my soul. When I read books now written by those saints of old from across the waters and the suffering

they endured, I feel I can, in a small measure, witness with them. It is a great encouragement to me to learn that others, much more worthy than this sinner, have traveled the rough and rocky road and through it all have never failed to praise God for their many blessings regardless of whatever was taking place with them.

I do hope and pray that I never doubt the goodness and mercy of God toward sinful me. The longer I live the more certain I am of His great and absolute power. "The world is mine, and the fullness thereof." Psalms 50:12. Could we ever doubt it?

"Ye little flock, whom Jesus feeds,
Dismiss your anxious fears;
Look to the Shepherd of your soul
And smile away your fears."

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N. C. 27603
February 6, 1984

BROTHER JAMES (JIM) MCCOY

Your Editor of **Zion's Landmark** was not aware until February 26, 1984, that Brother James (Jim) McCoy, of Hardy, Kentucky, the last surviving member and participant of the nationally publicized family Hatfield-McCoy feud, which ran through the late 19th and early 20th centuries, was a member of Samaria Primitive Baptist church of the Mates Creek Association, composed of churches in Kentucky and West Virginia.

I appreciate very much Brother J. W. Keesee's calling to my attention this interesting fact in the following letter that I received from him on February 28th, 1984.

We believe that very few people of our faith are aware of this fact and for this reason we are publishing two newspaper accounts concerning the life of this dear old brother, as well as an editorial that appeared in our Raleigh, North Carolina, paper concerning Brother James (Jim) McCoy. We believe that you will find this information not only informative but interesting. His death and funeral received national news

media attention and recognition through major television networks, radio broadcasts and newspapers.

Elder Woodrow Lake, formerly of Culloden, West Virginia, and now of Lakeland, Florida, informs me that he was well acquainted with Brother James (Jim) McCoy and his family, as well as the Hatfield family of that same area. "No more hospitable, kind, accommodating and good natured people ever lived," he said, "but if you ever crossed them up or mistreated them in any way, that was the end of you with them," he went on to say. Elder Lake did inform me in our recent conversation concerning this subject that he was pretty sure that the spark that gave rise to this family feud that reached such proportions of publicity of national recognition begun over a sow, the adult female of the swine or hog animal family. He gave me no more details.

J. M. Mewborn, Editor

LETTER FROM BROTHER J. W. KEESEE

Dear Elder Mewborn,

I am enclosing a newspaper clipping from an Indiana daily paper that I thought you would be interested in reading. Brother Jim McCoy was a member of the Samaria Primitive Baptist Church, near Ransom, Kentucky. I do not know when he first united with the church or with which church. I do know, however, that his membership was with the Matewan (W.Va.) Church when it closed. When the church at this place dissolved, he moved his membership to the Samaria Church.

I had known him for many years. He was a very humble person and attended church as long as he was able. The last few years when in his middle and late nineties he continued to come to church and could only walk with the help of a "walker." When the brethren saw him coming, someone would put out a big arm chair for him to sit in.

Brother Mewborn, pointing out in this connection with the Hatfield-McCoy families, I would like to mention that Elder Charlie Whitt of Ransom, Kentucky, our moderator of the Mates Creek Association, was a great-great grandson of Devil Anse Hatfield. John Hatfield was brother Charlie Whitt's great grandfather.

While writing to you, Brother Mewborn, at this time, I would like to say in behalf of the Sulphur Fork Church, here at Campbellsburg, Kentucky, that we would love for our beloved brethren in the Lord, including you, to come and visit us sometime. We are only six in number, but we hope to feel that true love abounds in our midst. Elder Woodrow Lake was blessed to serve our church faithfully for twenty years, but for health reasons was compelled to resign and move to a warmer climate. We love him and miss him very much. Since he left us, the Lord has blessed us to have Elders George Flippin, Mack Freeman, Elmer Smith and Charlie Whitt to preach for us. We are glad to have them. Due to the cold winter weather, we do not try to hold services from December through February.

Please ask the brethren to keep us in mind, as well as yourself. Our regular meeting is the second weekend in each month, excluding those just mentioned. This little red brick meetinghouse has been standing here since the year 1801, a long time. Many storms and raging tempests, both in a natural sense as well as in a spiritual sense, have come in gone in those 183 years, but by God's grace the church is still here. A tornado hit or struck the building four or five years ago, but with the help of the Lord we were able to repair the damage that was inflicted upon it.

Please give our love to all of the dear ones down in that part of the country.

**With love, we hope, for Christ's sake,
J. W. and Callie Keesee
Campbellsburg, Kentucky
February 26, 1984**

McCOY PATRIARCH BURIED IN HILLS

Toler, Ky. (AP) -- Patriarch and peacemaker "Grandpa" Jim McCoy, who helped end the bloody Hatfield-McCoy feud of the Appalachian hills, was buried Wednesday by members of both clans to the strains of "Amazing Grace."

McCoy, who died Saturday at age 99, was the last surviving participant of the famous feud, which ran through the late 19th and early 20th centuries on near-by Blackberry Fork (Creek).

"He was a good, Christian man," eulogized Elder

Charlie Whitt, pastor of Samaria Primitive Baptist Church. "He loved the Lord and, for the last few years, he lived in the Lord."

Some 150 mourners paid their last respects at the Hatfield Funeral Chapel in this rural eastern Kentucky community. David Hatfield's funeral home establishment was chosen by the McCoy clan chieftan, who planned his own funeral.

Relatives said McCoy, who as a young child survived a Hatfield raid on his family's home, chose this mortuary to show the world that he went to his grave bearing no grudges.

"There were several Hatfields at the service," said mortician David Hatfield, who described the eldest McCoy as a "fine man."

"He'd known me since I was a kid," Hatfield said. "He wouldn't even talk to you about the Hatfield-McCoy thing. He just didn't want to have anything to do with it."

One of the Hatfields at the funeral was John Hatfield, a grandson of the late Willis Hatfield and a grandson of the famed "Devil Anse."

"Jim McCoy was a real, good McCoy," said Hatfield, whose grandfather led the West Virginia Hatfield clan that fought with the Kentucky-based McCoys during the 1880s. More than 100 persons were killed during 10 years of bloody feuding.

Randall McCoy, leader of the McCoys during that time, was a great uncle of the man who was buried Wednesday in the McCoy Family Cemetery at nearby Burnwell. "Grandpa Jim," as he was called by his 36 grandchildren, 56 great-grandchildren and 16 great-great-grandchildren, was buried in a grave overlooking his beloved Appalachian hills.

"Daddy was our rock of Gibraltar," said Spicy Sue Roberts, one of McCoy's five living daughters. "He always taught us to love our neighbors."

And that included Hatfields, said Rose Wolford, another daughter who now lives in Lexington.

"Our daddy loved all the Hatfields," she said. "In my mind all of that feudin' was caused by just one thing, and that was corn liquor."

Few dispute that both the Hatfields and McCoys partook of that particular spirit from time to time, but historians have laid the blame elsewhere. Some cite post-Civil War tensions, others blame a stolen pig and a third group says an ill-fated romance - akin to that between Romeo and Juliet - precipitated the fighting.

McCoy, who sired 14 children and spent 56 years as a coal miner, never talked much about the bloody days of his childhood, his daughters said.

However, in 1976, McCoy met with the late Willis Hatfield to symbolically bury the hatchet. At that time, McCoy recalled the 1888 raid when marauding Hatfields burned his family's home and killed two of his cousins.

"My daddy pulled me out of the cabin," he said. "All we were able to save were our nightclothes."

He added quickly, however, that "the Hatfields are my good friends - just the other day a Hatfield boy brought me over three squirrels he had killed. Imagine that, a Hatfield doing that for a McCoy."

Bonanza Hale, a former Hatfield whose grandfather was killed during the feud, said the current Hatfields and McCoys are scattered far and wide.

"Nobody thinks of that feudin' stuff anymore," she said. "That is all way behind us, where it belongs." John Hatfield agreed.

"Those old times are all but forgotten," he said. "Nowadays, half of the Hatfields I know are married to McCoys."

**By Strat Douthat
Associated Press Writer**

(Note: The above article was taken from an Indiana daily newspaper, and Brother Keesee did not give me the name of the particular paper. JMM.)

HATFIELDS HANDLE FUNERAL SERVICES FOR PAPA MCCOY

Williamson, W. Va. - The Hatfield Funeral Home, operated by the family of the one-time rivals of the McCoys, handled burial arrangements for the patriarch of the McCoy clan.

Jim McCoy died Saturday at age 99 at the Casey County Hospital in Liberty, Ky., where he had been living with a daughter, said his grandson, Jimmy Wolford.

A choir sang "Amazing Grace" and "Jerusalem, My Happy Home" as about 175 people mourned McCoy at funeral services Wednesday. The mourners included four Hatfield families from neighboring West Virginia.

He was buried with a sprig of dogwood on his solid oak casket at the McCoy Family Cemetery on a mountainside six miles from Toler at Burnwell, a one-time coal camp town that has disappeared.

McCoy, known as a gentle man, was born in 1884, two years after the first bloodshed launched the decades-long feud between the two families on opposite sides of the Tug River.

Some reports claim that the feud in the 1880's and 1890's took 150 lives, and the states of West Virginia and Kentucky once had their own verbal feud over the violence.

The exact cause of the feud has been a subject of argument for years, with theories varying from smoldering Civil War animosity to a stolen pig to a romance unwanted by the families.

The two families officially buried the hatchet in May 1976 at a ceremony in which Jim McCoy shook hands with the late Willis Hatfield, then 88.

The handshake took place in a ceremony marking the placement of a peace monument in the old McCoy cemetery at Blackberry Fork near Hardy, Ky.

Willis Hatfield was the last surviving son of "Devil Anse" Hatfield, who led his southern West Virginia clan through the bloodiest years of the feud.

McCoy was the great-grandson of Samuel McCoy, brother of Randall McCoy, who led his family in the feud.

"Grandpa became very good friends with the Hatfields in recent years," Wolford said Wednesday. "The Hatfields are a very gracious people."

Jim McCoy retired after 56 years as coal miner at the old Kenner McCoy Coal Co. in Williamson and the Leckie Collieries of Aflex, Ky.

McCoy, who in his later years liked to tell stories about the family's history, claimed that John L. Lewis, longtime president of the United Mine Workers, and militant labor activist Mother Jones once stayed in his home while trying to organize miners in West Virginia and Kentucky mines along the Tug River in the 1920's.

He also claimed to have drawn water from the family well for Jesse James and his horse one evening when he was a child.

(From News Dispatches)

(Note: The above article was taken from "The News and Observer, Raleigh, N.C., February 16, 1984, issue. JMM.)

FINDING A COMMON GROUND

The Hatfields and the McCoy's buried the hatchet nine years ago, so it's fitting that now the Hatfields should join in burying one of the McCoy's. When Jim McCoy, a coal miner, was laid to rest on a mountainside near Toyler, Ky., last week, the mourners included four families of Hatfields from across the ridge in West Virginia.

And it was the Hatfield Funeral Home that handled burial arrangements for the 99-year-old patriarch of the McCoy clan. The families in the best-known feud in American folklore thus came together in civility, a sprig of dogwood on the casket of the last man alive who could recall the Appalachian antagonists of a century before.

In fact, the feud had ended years ago. But it was the ceremonial accord reached in 1975 - symbolized by the burial of a hatchet on the banks of Blackberry Fork, near the Tug River - that officially stanching the bad blood that began running in the 1880's and flowed murderously for decades.

No one quite knows why the first shot was fired - lingering Civil War loyalties had something to do with it, but evidently so did a stolen pig. Neither is it certain how many Hatfields and McCoy's were killed over the years. Estimates run from 30 to more than 100.

But all that is past. In the hills and hollows of Eastern Kentucky and southern West Virginia, the descendants of Randall McCoy and Devil Anse Hatfield have intertwined in so many ways, including business and marriage, that today they're one big happy ... well, they get along just fine.

And in a world rent by hatred of one clan or religion or race for another, they're in a small way a symbol that out of killing, hatred and prejudice, can come understanding and even, with blessing, affection.

(An Editorial that appeared in **The News & Observer**, Raleigh, N.C., February 20, 1984)

From information at hand, Brother Jim McCoy was residing with his daughter at Liberty, Kentucky, when he passed away on February 26, 1984. His funeral services were conducted at the Hatfield Funeral Home in Toler, Kentucky, on February 28, 1984, by his pastors, Elder Charlie Whitt and Elder Elmer Smith, both of Ran-

som, Kentucky, of the Samaria Church, Mates Creek Association.

If the Lord will, a suitable obituary will be written in his memory and at such time as it should appear in our paper in the future, we hope to publish it along with his photograph.

J. M. Mewborn, Editor

AN INTERESTING ARTICLE

Since publishing the history of the Seven Mile Primitive Baptist Church, Sampson North Carolina, in the "November-December, 1983," issue of the **Zion's Landmark**, a number of people have indicated an interest in knowing more of the facts regarding the life of Elder Millard F. Westbrook, who united with this church at age 12 and was ordained to the gospel ministry also in this church just five years late at age 17.

Through the gracious kindness of his sister, Sister Loistine W. Best, we are able to comply with these requests, as indicated by the attached article.

Elder Millard F. Westbrook and I were very close in our church or spiritual relationship with one another. It was to the extent that I requested that he be one of the four presbyters that formed the presbytery, laying hands upon me in the year 1957. He was faithful to visit our church in Greene County, North Carolina, at a time when there was great dissension in our churches abroad as well as at home. He had a wonderful gift of expounding the truth and doctrine of the scriptures, particularly in taking a text, sticking to it, and bringing out the hidden depth in meaning and understanding so clearly. His manner of speaking was clearly oratorical, unusual in every respect.

When he had the sudden heart attack on the morning of September 30, 1961, he was on his way that morning to Harnett Church to visit a sick member in the hospital at that time, Brother Estel Royal. Thus, it can be said of him that he died in his Master's service. What more beautiful way can one of God's truly called servants be taken away from this world. He died at his post, serving His Master's flock. We leave him with the Lord.

J. M. Mewborn

MILLARD FRANKLIN WESTBROOK (1908 - 1961)

Dear Brother Mewborn,

I hope this finds you and your family doing well. John and I are doing very well at this time, thankful, we hope, that it is as well with us as it is.

Since a number of people have requested that I leave on record interesting facts concerning the ministry and life of my dear brother in the flesh, and, I hope, in Christ, Millard F. Westbrook, I am attempting to comply with this request. A number of people are still living today whom he baptized into the fellowship of the church, couples whom he married and families of our churches where he officiated at their loved ones' funerals. It will be something that has never been published in the **Zion's Landmark** before. Those who knew him will be particularly interested.

Brother J. M., we loved you while you served us as our pastor at Seven Mile Church and we still love you today. The truth or doctrine that God spoke through you we belived, and when you were in our midst, it was a comfort and edification to our little church. We were hurt when you had to leave us at Seven Mile, but I do not think God could have sent us anyone that we could love anymore than we do Elder Delbert Carraway and wife, Angie. They are spending this weekend with us, as it is our Quarterly Meeting time. They are dear people to have in one's home. We understood why you had to leave us. We know your load is heavy and that you have a busy time, but many appreciate your labor of love in what you are doing. Come to see us anytime that you can and you will be welcome.

**An unworthy sister,
Loistine W. (Mrs. John G.) Best
Newton Grove, N.C. 28366
April 5, 1984**

A BRIEF BIOGRAPHY OF THE LIFE OF ELDER MILLARD FRANKLIN WESTBROOK (THE BOY PREACHER)

Millard Franklin Westbrook was born May 22, 1908, to Moses Aaron Westbrook and Georgianna Strickland Westbrook in Westbrook Township, Samp-

ELDER MILLARD FRANKLIN WESTBROOK

(THE BOY PREACHER)



1908 - 1961

son County, North Carolina. His grandparents on his paternal side were J. R. Westbrook and Callie Williams and on his maternal side were Horace Strickland and Frances Bethune Parsons Strickland. Millard's mother and father grew up together, as the Westbrook farm or plantation was on one side of the road, and the Strickland plantation was on the other side, being separated only by the road as a boundary. His education was limited to nearby public grade school called "Oak Grove." It was sufficient for his general needs in natural life and for his occupation in secular employment.

My mother and father said that Millard was an unusual child from the very beginning, even from infancy from the other children. They said he was always saying from the time he could talk that he would be a preacher someday. Mama said that he would stand on the pump shelf at our old homeplace and preach to my other brother, Kermit Westbrook, (now deceased), as he was lying in the cradle as an infant. Millard was only two years old at that time.

Our Papa said that Millard and Kermit would go to Grandpa Westbrook's any time they could, even if they had to sometimes run away, as his home was just down the lane from Papa's house. Grandpa Westbrook was a very dear old soul and was greatly loved by his family, children and grandchildren alike.

One afternoon, Papa said that he and Mama were going to chop cotten in the field next to our house. Papa said he decided that he would tie both Millard and Kermit to a big oak tree with tobacco twine and see what they would do for he knew they could easily break the weak twine. He said when he returned from the field back to the house Millard was still tied to the tree just like he had left him, but Kermit had broken his twine and was carrying Millard food and water.

When Millard got older, he dug a cave under a big cedar tree on the bank of the Seven Mile Swamp and he rounded up a pile of earth at one end of the cave for him to stand on. He placed boards about the cave for his playmates to sit on. He would preach to them and they would sing. It was just play to his playmates, but it was the real thing with Millard.

Papa said that he began to listen to him and it was really amazing to hear him preach the gospel so plainly. He began to talk to some of the neighbors about it and they would go and hear him. Some would listen sometimes unbeknowing to Millard and would come away

convinced of the depth and sincerity of what they had heard. The news got out and spread about it over the surrounding area and people began coming from both far and near to hear him. The hearers and spectators increased to the extent that Papa built him a stand on the other side of the road from the location of the cave that was in a wooded area.

Brother Fuller Jackson told me that he and his father, Brother Martin Dixon Jackson, (both of them are now deceased), from Old Harnett Church, would come to hear him, and no matter how many had gathered at his little meeting place or stand, Millard would not come until a certain time. He said the crowd or group would be waiting and after awhile you would see him coming with a lantern in his hand. Brother Graham Jackson, Brother Fuller Jackson's natural brother, told me recently that he was at a meeting on one occasion at Old Harnett Church just after Millard had united with the church when he was about 12 or 13 years of age and had been liberated to speak in public by the Seven Mile Church. The old meetinghouse at Harnett would not hold the congregation that had gathered to hear the **"The Boy Preacher"** for their first time, so the deacons asked that the meeting be adjourned to the front yard area in the shade trees where he stood on the pickup truck body of a Model-T Ford. He was clad that day in a neat pair of knee pants. Brother Graham Jackson said that Millard's text was from the Luke 16:20,21: **"And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed from the crumbs which fell from the rich man's table."** Harnett Church shortly after that time called for Millard's ordination at Seven Mile Church for the purpose of having him serve them as their pastor, when Elder J. W. Wyatt had served for a number of years and had asked to be relieved.

Sister Laylon Lee McCullen told me that she could remember one third Sunday about that same time being at Hannah's Creek Primitive Baptist Church, near Benson, North Carolina, and that the meeting house was filled to capacity. As many are aware, this building today is one of our larger meeting houses belonging to the Old Baptist in this area. She said it was in July or August and that it was so hot that her father, Elder Xure Lee, pastor there at that time, (now deceased), fanned Millard while he was preaching. She said that he was wearing knee pants on that occasion. Sister McCullen said that meeting stands out with her in her

memory even until now.

Papa said that when Millard became big enough to plow, he would tell him prior to going to the field that they had so much land to get tilled that day. Papa said he could not get much plowing out of Millard because he let the mule go too slow. Papa told him to make the mule go faster, to tap him pretty good with the plow lines, but Millard told him that it made him sorry for the mule. So Papa said that he mostly let him chop because he could really chop fast. I can well remember when Millard would get out to the end of his row that he had an old saying, "First out to the end of the row, first to the buffet, and back to the door."

I remember that Millard wanted some bees so Papa got him two or three gums or hives. He was the only one around blessed with the skill or know how who could extract or take the honey from the bee hives without getting stung by the bees.

When we would come from the field to the house for our dinner, Millard would not play with the rest of us children. During the dinner hour we would find him behind the house with a short leather strop and he would be in a little trot, shaking the leather strop. He would go from one end to the other of this little path shaking this leather strop. He had a regular path where he went back and forth. We would ask him why he wanted to do that, as we could not see any fun or use in it. He would say, "I am meditating." So, we nicknamed him "Bill Hamestring," as we did not understand at the time or know what meditating was.

I was very young when these things were taking place, as I am the youngest one in our family, but I can remember these things very well. We were like other children, sometimes running and chasing one another all over the house. Every night Millard would kneel down on his knees beside his bed and pray for about thirty minutes, sometimes longer, and we children would make fun of him. We would run by him and give him a little kick until Mama and Papa discovered or found out what we were doing and they punished all of us. Yet none of these things seemed to bother Millard no matter what we did.

Millard went to church at Seven Mile, as our dear mother was a member at that time. He joined the church when he was twelve(12) years of age. His grandfather, Horace A. Strickland, followed him on that same day in the year 1920, as they came before the church asking for a home with the Lord's people. Our

grandfather was sixty-one (61) years of age at that time. What a glimpse of Heaven that the membership and congregation at Old Seven Mile Church must have had that day when the 12 year old grandson and the 61 year old grandfather came before their midst together. This momentous event brings to mind the words of the Prophet Isaiah 11:6, "And a little child shall lead them."

He was liberated very soon after uniting with the church and then went about with Elder J. W. Wyatt and Cousin (Deacon) Johnnie House. He was ordained to the full work of the Gospel Ministry in the year 1925 when he was seventeen years of age. He continued going about to other churches and associations with Elder Wyatt, Cousin Johnnie House, Brother Avery Baggett of Harnett Church and Brother Nathan Whittington of Primitive Zion Church. His travels included churches on the eastern seaboard including such states as Maryland, Pennsylvania, New York and the Dominion of Canada. Papa joined the church in 1924, and he went with him to church also. Their travels together were more restricted to our home area, however.

Our mother, Georgianna Strickland Westbrook, died in 1929 and Millard went to live with Brother Nathan Whittington. It was at this time that he began dating Inez Whittington and they were married on October 11, 1931. They lived with Brother Whittington for awhile and then they moved into the house with our father for a year. Then they moved in Cousin Marion Keen's house. Here, they had a son born to them while living there. His name is Franklin Green Westbrook, born July 16, 1936. He married Marjorie Ennis June 2, 1957, and Millard performed the ceremony. Today they are blessed with two sons, Richard Allen, born November 17, 1958 and Bobby Green, born April 6, 1962. They live in West Palm Beach, Florida. Franklin's two sons are in business with him. Franklin's wife is a niece of Mrs. Wood, wife of Brother Carroll Wood, a member and deacon of Primitive Zion Church.

Millard moved with Cousin Johnnie House in Sampson County, N.C., in 1937 and lived with him until he purchased some land and built a home closer to his church at Primitive Zion in Harnett County, N.C.

It was during the 1930's that he served Tabor Church at Tabor City, N.C., and Old Pee Dee Church in Horry County, South Carolina, churches in the Mill Branch Association. It was during this time, as I recall,

that the churches of the Mill Branch Association had no ordained ministers among them. He made those 100 miles (and over) one-way distance trips in those days when roads were not easy to travel, on a Ford automobile, faithfully serving those brethren under these conditions. Later, Elder H. G. Gox and others were called to the ministry and the Lord relieved him of that burden. In his 36 years period as an ordained minister of the Gospel, he also served Creech's Church of the Black Creek Association, Middle Creek Church, Wake County, N.C., Bethany Church at Pine Level, North Carolina, of the Little River Association and Harnett and Primitive Zion Churches of the Seven Mile Association.

The last association that he ever attended was the Yellow River, held with Sweetwater Church, near Atlanta, in Gwinnett County, the fourth weekend in September, 1961, less than one week just prior to his death on Saturday morning, September 30, 1961. I received a letter from Elder F. A. Collins of the Western Primitive Association, Hartford (South) Alabama, telling me his text and about his sermon at that meeting. It was from the 37th Chapter of Ezekiel concerning the resurrection of the dry bones that he, the Prophet Ezekiel, saw in the valley. I quote from a portion of his letter, "Oh it was so rich and I enjoyed it so very much!" Although it has been almost 23 years since he has been gone, I cannot get over thinking that I will not ever see him again in this life, but I am hoping that we will meet him in that upper and better Kingdom. I received some good letters from Brother Hugh L. Gloer from Haynes Creek Church of the Yellow River Association in Georgia. He told me that Millard and Brother Avery Baggett spent the night with him in the year 1927 from the old Oconnee Association also of that state. He said that he had only been ordained for just a short time. He told me, "You know, I still remember the text that he used when at the meeting in 1927. It was from the writing of David in the 107th Psalm, 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul

fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.'" "Psalms 107: 8,1-7. Brother Gloer said that many people were given to rejoice under the sound of his sermon or preaching that day.

Oh I loved him so very much. Sometimes I cannot hardly stand it, but I know it was God's will to take him. I hope we will meet again in that Kingdom that He has prepared for His people. There are some still living today that will remember how he was blessed to faithfully declare the doctrine or teaching of absolute predestination of God over all things. Not only this but he was blessed in setting forth the everlasting love of God for His people in that He had held an eternal election with His Son of a definite number of Adam's (human) race and in His foreknowledge He predestinated them, both body, soul and spirit by His grace to eternal glory. He preached many times that there was a covenant of grace and redemption made between the Father and the Son before the foundation of the world in which this number's salvation was made manifest in the new birth or regeneration of the soul and that the earthly bodies of this same identical number would be raised in the resurrection of the just and would be housed safely in heaven without the loss of one at the last day. Millard firmly believed, preached and taught the doctrine of the resurrection of these our vile bodies as touching the doctrine of predestination and election. He believed the doctrine of the resurrection of the dead, both of the just and the unjust at the final consummation of all things.

His funeral was held at Primitive Zion Church, Harnett County, N.C., by Elders B. L. Godwin, T. Floyd Adams, S. T. Atkinson, Sr., and J. M. Mewborn. The front pews in the meeting house were filled with other Elders, his yokefellows in the ministry, with a host of brethren, sisters and friends. His body was laid to rest in the Greenwood Cemetery at Dunn, N.C. He had always said that he wanted the epiteth or verse that is inscribed on Granddaddy Westbrook's tombstone to be craved or engraved on his monument also. This was done at his request. It goes,

"Remember friends, as you pass by,
As you are now, so once was I,
As I am now you soon shall be,
So look for death and follow me."

There is a love that still exists between us that has not died and it causes me to still miss him. I can still hear him when he would be blessed almost everytime without fail to close his prayer in the pulpit saying, "Dear Lord, when we breathe out our last breath, may be breathe it out with a sweet hope that we will hear the welcome and glad tidings from Jesus sayng 'Come ye blessed of my Father, inherit the **Kingdom** that was prepared for you from the foundation of the world.'"

I have an abiding hope within me today that he will be in that **Kingdom** someday, and my hope is that I will be with him, but I know if this comes to blessed reality that I am not worthy to be in that Kingdom that God has prepared for His children.

**Written by his sister,
Loistine W. (Mrs. John G.) Best**

EDITORIAL

REQUEST FOR PUBLICATION

The following editorial from the December, 1980, issue of **Zion's Landmark** is being republished at this time by special request on the subject of **THE RAVEN AND THE DOVE**. Editor.

THE RAVEN AND THE DOVE

6 "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 "And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 "Also he sent forth a dove from him, to see if the waters were abated from the face of the ground;

9 "But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 "And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 "And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so

Noah knew that the waters were abated from off the earth.

12 "And he stayed yet other seven days; and sent forth the dove; which returned not again unto him anymore." Gen. 8:6-12.

Several members of the church, both brothers and sisters, have recently asked, if I could be so blessed, to pen some of my thoughts on paper concerning the above scripture since I had made the attempt on different occasions to speak concerning this text. In attempting to comply with their request, I would say in the outset that the above scripture relates directly both in type and shadow to the following things contained in the truth and doctrine that, we believe, God has given us, viz:

(1) **End of Forty Days**, prefiguring or pointing to a specific time of tribulation for the church

(2) **Noah**, being a figure or type of Christ

(3) **Window of the ark**, pointing to the "Eye of Faith,"

(4) **The Ark**, a type of the church

(5) **The Raven**, a figure or type of the non-elect or the wicked

(6) **The Dove**, a figure or type of the elect or the Children of God

(7) **Waters that were on the face of the whole earth**, representing sin that flowed into and covered all the sea of humanity or Adam and Eve's posterity after their transgression in the Garden of Eden

(8) **First departure and subsequent reentry of the Dove into the ark**, prefiguring or pointing to the Church of God under the law, embracing both old world (from Adam to the flood) and the legal world (from the flood to the first coming of Christ), including all the Old Testament division of scripture

(9) **Second departure and subsequent reentry of Dove into the ark in the evening**, with an olive leff pluckt off in her mouth, prefiguring or pointing to the Church of God (and the first coming of Christ) in the Gospel Dispensation in the New Testament scripture

(10) **Third departure of the Dove**, pointing directly to the second coming of Christ and the final gathering of the saints (those who are alive and remain, as well as those who are asleep) in the first resurrection of the just into heaven itself and immortal glory

In commenting on the forty days period that the

ark was upon the waters, I see this period of time as bringing out the relationship between the church and her tribulation here in the world. We must remember His promise, "In the world Ye (His Church) shall have tribulation: but be of good cheer; I have overcome the world." John 17:33. This little ark or ship was raised above the troublesome waters that were on the face of the whole earth, but it was not free from the turbulent, troublesome, waters that surrounded it. All eight souls were safe on board, while her captain, Noah, a figure or type of Christ, looked toward the Heavenly realm for chart and compass. So Christ is our Heavenly Noah who is guiding the Ship of Zion today through this troublesome world of sin and sorrow and finally at last to heaven, her immortal home.

Likewise, the church of God is raised up by the power and Hand of God from beneath the powers of raging, sinful darkness, as it were by faith, to a perfect, tranquil peace that the world knows nothing of. In this sense only is she as "a city that is set on a hill whose light cannot be hid." Matt. 5:14.

One blessed thought about the forty unit period, scripturally speaking, is that there is always an end and a subsequent deliverance. There was an end and deliverance to the time (forty days) of the flood, there was an end and deliverance to the forty year period when the children of Israel were in the wilderness, and, likewise, there was an end and deliverance to the forty day period when Jesus was led up the Spirit into the wilderness to be tempted of the devil.

The Lord and Saviour Jesus Christ gave this language to the church. "The light of the body is the eye: if, therefore, thine eye be single thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" Matt. 6:22-23. As Noah opened the only window of the ark, as mentioned in the first verse of the text above, likewise only the Lord Jesus Christ opens the only spiritual window of the church that His chosen vessels of mercy may behold heavenly and divine things with the single eye of faith. When the window of His church is opened (the new heart of flesh), likewise the window of heaven has already been opened, and "He has poured you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. There is no disagreement in this vision, as all see eye to eye. The greatest blessing that we have ever received in this life

is the blessing of understanding in the truth. The Lord must open the window of heaven, the window of His church, the eye of faith, before one can behold the beauty that shines forth in the truth, as noted in the above scripture. Carnal vision while attempting to unwrap or interpret inspirational scripture only avails darkness, and "How great is that darkness!" Matt. 6:23.

First, it is very clear from reading the text that we are dealing with two species of birds in the aviary kingdom. The Apostle Paul in Galatians 4:24 makes use of the meaning of the word "**ALLEGORY.**" An Allegory, according to our understanding, is a veiled presentation in a figurative context, of a meaning metaphorically implied but not expressly stated. An Allegory is a prolonged metaphor, in which typically a series of actions (as the sending forth of the Raven and the Dove) are symbolic of other actions. Also, an Allegory makes use of certain objects or emblems in the presentation of basic truth. These objects are emblematic of the truth.

Therefore, the above scripture is most definitely (or undoubtedly) figurative language. Being a believer in the doctrine of absolute predestination, I have to believe that the fall of man in the Garden of Eden in the very beginning of time, like all other events in time, including the entrance of sin into the world, was in the decree and purpose of God. The Lord said concerning Himself, "I have sworn saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. I would pause here to ask the question: When did God think this thought and when did He decree this purpose, as quoted in this scripture? The definition of the word "thought" is the power to conceive or realize; that which is in one's mind; a product of thinking; a judgment, etc. To our understanding, God has never had but one thought or one purpose and this is the eternal one that was given by His will in Christ before the creation or foundation of this natural world or universe. He well knew the pre-ordained path of Adam in the Garden of Eden for He had already given His church to His only begotten Son, as the Lamb slain from the foundation of the world. Likewise, the Son of God, the Lord and Saviour, Jesus Christ, from the annal meeting that He had with His Father in the Chamber Hall of eternity, knew His preordained path from the place He occupied in the manger in Bethlehem, Judea, to the place He occupied on Golgotha's hill, at Calvary, just outside the

gate of Jerusalem, even to the time when "He went up" and two men stood by in white apparel. In Adam were only two component parts, both the elect and the non-elect, but only in the Lamb of God, The Word of God in the beginning that was made flesh, is the only truly, particularly chosen church of God. Both elect and non-elect are related only in the sense that they have sinful flesh and sinful nature. Both Raven and Dove are birds and their relationship to one another is in this natural sense only, but what a contrast is involved when their individual natures and characteristics are particularly refined and then compared. We shall look into these individual natures and characteristics a little later on in this article.

I see both the Raven and the Dove in type and shadow as pointing to God's purpose in the creation of our forefather and federal head of the human family, Adam. As we have said, both elect and non-elect alike were in him. God had a purpose in the creation of the elect and non-elect, so He created Adam. All the human family is God's natural creation by generations, but only the Church, the chosen generation (of Jesus Christ) is His by regeneration, or spiritual creation. In Adam are thousands of generations of mankind, but only in the Lord Jesus Christ is there one generation, and one only. This is a chosen generation. That portion of Adam that was not chosen in Christ before the foundation of the world is none other than the non-elect. When Noah sent forth the Raven from the ark, it is the same as representing the creation by God of the non-elect before the world was. The Dove is also the creation of God in His eternal thought and mind, but there is a vastly distinct difference by nature and characteristic between the Raven and the Dove. Paul identified this Spiritual creation when he said, "For we are His workmanship, **created in Christ Jesus** unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. Please note that "**workmanship**" is in the singular, not in the plural.

By strict observation and scrutiny of verse 7 above, the reader will notice that the Raven, once Noah had released it from the ark, "went forth to and fro, until the waters were dried up from off the earth." The door of the ark was kept shut to keep him out by our spiritual Noah, a type of Christ. The non-elect were in Adam and when he fell, they likewise fell in him, never again to return in any semblance or form in hope whatsoever back to the Lord. The Raven never got back into

the ark. The door of the ark remained shut as he went forth to and fro. He, like the Anti-Christ, when transformed into an Angel of Light, even as Satan, might try to attempt to enter heaven, but this scripture is too specific in meaning. When the waters dried up from off the earth, the Raven had his home in the muck and mire of the world to live off the corruption and filth, all the corruptible debris and decaying flesh that had been scattered by the flood throughout the earth. The diet of the Raven consists of dead matter, dead fish and frogs, worms, eggs of other birds, and even young birds, all indicating its carnal nature of a bemeaning character. The Raven is a larger black bird and the concentration or quality of degree of its deep-seated color of blackness points to the permanence of the sin of the non-elect. It builds its nest on cliffs, in some instances, indicating the high elevation of the pride of the flesh when it comes to the religion of man and of the world. The Raven's nest is well built or constructed like the synagogues and temples of the world, with their far-reaching towers and spires, and the female Raven usually lays from three to eight eggs. The family of the Raven, like that of the children of the bondwoman, is much larger than the family of the freewoman. "For the desolate hath many more children than she which hath an husband." Gal. 4:27. Isaiah substantiates Paul's teaching, "For more are the children of the desolate than the children of the married wife, saith the Lord." Isa. 54:1. Again, let me emphasize that the Raven never got back into the ark, neither will the non-elect ever come or be brought to Christ in a true, spiritual sense in this world or the world to come. They may make the attempt in their "to and fro," even as Jesus told the unbelieving Jews, "Ye will not come to me that ye might have life." John 5:40. They could not come because the unbeliever, like the Raven in type and shadow, has his home and all of his natural sensual pleasure fulfilled while here in the world. The non-elect were not in that everlasting covenant, made between the Father and the Son before the world was made.

But Jesus did say, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. Those that have been with Him in this covenant arrangement for the regeneration of the soul and resurrection of the body will come forth in that final day, in the final consumation of all things at the first resurrection (of the just), and they will hear Him say, "Come, ye blessed of my Father, in-

herit the kingdom prepared for you from the foundation of the world." At this point He will make the separation as promised in Matthew 25:32: "And before Him shall be gathered all nations; and He shall **SEPARATE** them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left." Matt. 25:32,33. In our text the Raven bears the same relationship to the goats (in the end of time) that the Dove comparably bears to the sheep. David said, "The wicked shall be turned into hell." Psa. 9:17. "The wicked, through the pride of his countenance, will not seek after God." Psa. 10:4. It has been rightfully said, "The wicked know no change." These scriptures point to the wicked of which the Raven is a type.

Again, by strict observation and indirect contrast of verse 8 in the text above, when Noah sent forth the Dove, it found no rest for the sole of her foot, and she returned back unto him into the ark. Here is found a most vivid portrayal in exact meaning of John 6:37, "All that Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "No man can come to me, except the Father which hath sent me draw him." John 6:44. When did God give His Son the church? John answers this question, "I pray not for the world." John 17:9. "I pray for them, then ones thou hast given me." John 17:9. "I have chosen you **OUT** of the world, therefore, the world hateth you. Because ye are not of the world, it hateth you." The only place that the Father could possibly have given the church, His own Elect, to His Son was in eternity, from interpretation of the above scripture. Noah reached out his hand here, as a figure of Christ, "Then he put forth his hand, and took her, and pulled her **IN unto HIM into the ark.**" Here again is the most vivid, clear picture, pointing to Christ and portraying His Gospel, both figuratively and in reality. His blood (Christ's blood) made the discriminating difference between the predominating black color of the Raven and the beautiful, conservative color of the lowly Dove.

Let us look now at some of the more outstanding qualities of the nature and characteristics of the Dove. Its body is olive-brown with bluish-gray wings. The bluish characteristic points to the bruising of our Lord and Master, as it was prophesied concerning Him, "He was wounded for our transgression, He was bruised for our iniquities." Isa. 53:5. Any time we have the occurrence of a bruise, we likewise have the associa-

tion of blood. Thus, the perfection of God in power is complete and made manifest when the Dove is set forth as an emblem or symbol of peace, the church. Likewise, the Raven is an emblem of perpetual confusion, completely opposite from the perfect peace that God gives His children.

The dove is a devoted mate, and when it mates, it keeps that same mate for life. The true church will claim only one mate. She claims but one. This oneness is a great characteristic of Christ and His bride, the Church. The church is the bride and Jesus is the bridegroom or husband. Remember the freewoman had the husband, the bondwoman did not, signifying that the Raven may have several different mates at different times in the course of its life here in earth, while the Dove maintains a definite permanent hold to just the one mate. Here is reflected again the oneness of Christ and His bride, the church.

I shall endeavor to make a few more observations in comparing the Dove to the church. It builds a flimsy nest which is usually made of a few sticks and straws placed loosely together. Unlike the Raven which builds its nest on high cliffs in an exalted state, the dove has her home in a low tree, shrub, or hedge. A definite line of comparison may be unequivocally drawn between the construction of our meeting houses today and the construction of the natural home of the Dove. By comparison to the stately home of the Raven, the Dove's nest is said to be the least attractive of all other birds' nests. The church of God, though the most beautiful place on earth to the true believer, is totally unattractive to the world. As we have said previously, the entire family of the dove is never more than two little ones that occupy the home. What did Jesus say in identifying the true Apostolic Church? Answer: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:19, 20. Also, "In the mouth of two or three witnesses every word may be established." Matt. 18:16. Remember the scripture where Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

An unusual characteristic of the Dove is its food and manner of eating. Unlike the Raven that feeds upon dead matter, dead fish and frogs, worms, eggs of other birds, and even young birds, the food of the Dove con-

sists of pure small grains, the grain of wheat, living grass and seeds of plants and weeds. When the parent or mother dove arrives at her nest with the palatable food of the above origin, the baby dove will open its mouth and will receive it. If it is not of the source just described, and even if it is of the right source but has been contaminated, the baby dove will not open its mouth to receive it. The baby dove is given the power of discernment by the blessing of God to know pure food from impure food. So it is with the Child of Grace "whose senses have been exercised to discern both good and evil." Hebs. 5:14. I well remember when I was a small boy on the farm growing up over forty years ago, how I delighted in finding a nest of baby birds and watching them all open their mouths at the slightest sound, expecting to be fed. An ill-mannered playmate of mine, taking advantage of them, the baby birds, would drop most anything in their mouths and they would swallow it. A baby dove will not do this. So, it is typical with Christ's church. They will not accept just anything any man wearing the name of a preacher wants to give them and call it spiritual food. The life of the dove is also marked by complete circumspection.

Under the law of Moses, the dove, like the little lamb and sheep, was considered clean and she was used in the sacrificial worship at the direction of God's own Word. See Lev. 12:6, Luke 2:24 and Mark 11:15. Men of the world may make the attempt to sell this truth, as the money changers sat in the temple, selling oxen, sheep and doves, but eventually the Lord will always drive them all out when He has poured out the changers' money and overthrown the tables, as he said, "take these things hence; make not my Father's house of merchandise." John 12:15, 16. The world today, if possible, would make merchandise of you, His church, if they could, but thanks be to His name, they cannot.

The call or song of the dove is one of the most mournful sounds that I have ever heard. The old hymns (especially the old minor tunes that I now hear no more as I did when I was a boy growing up) are completely different from any of those that are sung by the religious orders and denominations of the world. Perhaps we should say that some of the hymns are the same, but the church's manner of singing them is quite different. In the bird or aviary kingdom the bobolink, bob-white, whippoorwill and cuckoo, are named for their respective songs or calls. One of the catbird's calls re-

sembles the "meow" of a cat. Crows utter an easily recognized "caw" and some owls "hoot." Out of all these calls of all the birds, it is said that the mockingbird can imitate the call of any one or all of them except the dove. The dove stands out completely alone in its characteristics, just as the Church of our Lord Jesus Christ stands out completely alone in the world in the doctrine her ministers preach and the practice of her members are given to follow. Many religious orders and organizations, secretly and publicly, have tried from shortly after the beginning of time to imitate the sound of this church, whether of scornful intent or covetous desire, but none have ever succeeded. This true sound is a holy sound, and on one occasion the Babylonians when holding Israel in captivity asked David saying, "Sing us one of the songs of Zion." David replied, "How shall we sing the Lord's songs in a strange land?" Psa. 137:3, 4. His (the Lord's) song has never been sung in the world, but one might ask, "Where is it sung?" I can tell you with the words of Solomon. It is heard in that little ark when we have come away from the element of time for just a little while, secluded from the world. "For, lo, the winter is past, the rain is over and gone; the flowers appears on the earth; the time of the singing of birds is come, and **THE VOICE OF THE TURTLE IS HEARD IN OUR LAND.**" S. of S. 2:10, 11, 12. Yes is it not heard in a strange land from a strange god, but it is heard "**IN OUR LAND.**" Oh, there is nothing as heartwarming and soul-cheering when that blessed sound is heard deep within the breast, soul and heart, of a little child of God. God has a set time and place for it to be sung as well as to be heard. It may be sung in the night, "Ye shall have a song in the night when a holy solemnity is kept," (Isa. 30:29), or it may be at midnight in the deepest dungeon or innermost prison, like unto Paul and Silas, where they prayed, and sang praises unto God: and the prisoners heard them." Acts 16:25. Or it may be when God has delivered us from our enemy, as he anciently delivered Samuel from the Philistine army and "he took a stone, and set it, calling the name of it **EBENEZER**, saying, Hitherto hath the Lord helped us." 1st Sam. 7:12. God's people are still raising, even today, these **EBENEZERS**. Or it may be sung at **BETHEL** when we are awakened out of sleep, as Jacob, saying surely, "the Lord is in this place; and I knew it not. How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Gen. 28:16, 17. God

has a set time when His Song will be sung and the world cannot in either case prevent it or hear it. His church hears it instantaneously or simultaneously.

Another characteristic of the Dove is its eye. Soloman said, "His eyes are as the eyes of doves by the rivers of Waters." S. of S. 5:12. Also, "Thou hast doves' eyes." S. of S. 1:15. I read these scriptures years ago and pondered over their meaning since that time. Now I can see the beauty of the meaning of it for the eye of the dove reflects absolute innocence. Jesus said, "Be ye therefore wise as serpents, **and harmless as doves.**" Matt. 10:16. Anything that is innocent is harmless, or vice versa, being harmless it is also innocent. If you have ever seen the eye of a Dove and looked straight at it, I believe you will agree with me that there is nothing to be seen but innocence. The Dove can look you straight into your eye. I have had the misfortune, while in conversation with some individuals, when I attempted to look them straight in the eye, they could not return the look. They would quickly glance either to the right or to the left and finally look off or away from me. The reason for such failure is because there is a lack of presence of truth and innocence and contrawise there is reason to believe that we have the presence of guilt. When we are blessed in being on the side of TRUTH, we have one of the greatest blessings (if not the greatest) we could have in this world. The Apostle Paul said, "For we can do nothing against the truth, but for the truth." II Cor. 13:8. If there is any one thing that I crave in my poor heart, it is that God keep me in such a way that I am not in trouble with natural truth, and even more so, spiritual truth. To be in trouble with either one spells serious trouble. The truth not only sets one free, but it also keeps and guides the children of God through their pilgrimage in this sin-cursed world. Our lives, both natural and Spiritual, are preserved blamelessly in the truth, not against it. To be in conflict with or against truth means ultimate destruction. May it be God's will that He ever keep us in His way that we can always look one another straight in the eye. This is a wonderful characteristic of the Dove, a figure of the Church of the true and living God. It points to His beloved people and the imputed righteousness of their Lord and Saviour.

Another marked and noteworthy characteristic of the Dove is her ability to fly remarkably well while under diverse or very troubled and trying circumstances. David who suffered great persecution at the

hands of King Saul, who tried to kill David, (See 1st Sam. 23:15), recorded in Psalms 55:6, while he (David) during this time was in a period of great doubt and fear, saying, "Fearfulness and trembling are come upon me, and sorrow hath overwhelmed me. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. I would hasten my escape from the windy storm and tempest."

Seeing how that Saul sought David's life with a spear brings to my mind circumstances that took place in my own family and natural home years ago. I was born in a family of nine children, myself being the youngest of the nine. I have two natural brothers, one of them being nine years my senior, the other being seven years my senior. They have always had a great interest in the sports of hunting and fishing, while I have never had but little interest in sports, whatsoever. One thing was for sure in the household or home of my natural father and this was in all of their hunting and sporting activities or exercises, he never permitted them to hunt and kill the little Dove. When I was younger and growing up, I did not understand this, although I knew that my father was a very devoted student of the scriptures and had his reason for prohibiting my brothers from killing them. Now I know that he considered the Dove to be sacred because of the many times (she) the Dove is mentioned in the scriptures and is a figure and type of the Lord's afflicted and poor people.

Some of my friends who hunt the Dove tell me that she is the most difficult of all birds to hit because of her strong wings, even with a shotgun because of the great speed with which she flies. As in David's case above with King Saul, this brings to mind all the ages down through the history of time that the enemies of the truth and church have tried to destroy them, but the truth and the church have always endured and prevailed, and will endure and prevail until Christ comes again. Jesus said, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18. Jesus did not say they would not try to prevail against it. The forces of the devil and the powers of raging darkness have been trying to destroy this truth and the church since the beginning of time, since the days of Cain and Abel, even down to the present time, and will continue to make the attempt to the end of time, but they have not succeeded to this hour, and they never will.

David in the above quoted Psalms 55:6, refers to the wings of the dove. "Oh that I had wings like a dove! for then I would fly away, and be at rest. I would hasten my escape from the windy storm and tempest." We read in Revelation 12:13 of a great red dragon (the devil or satan), having seven heads and ten horns that persecuted the woman, the Church of God, which brought forth the Man child, the Lord and Saviour Jesus Christ. It is recorded concerning her, "And to the woman were given **TWO WINGS** of a great eagle, that she might fly into the wilderness, into her place." To my understanding the great Eagle, like the Dove, is a figure of God's church and the **TWO WINGS** under consideration are none other than **FAITH** and **HOPE**. Only one class of people in this world **live** in **HOPE** and **walk** by **FAITH**. We believe we know who they are! With these two wings surely they fly away momentarily from the vain and perishable things of this world into the ark, the Church of God, finding rest unto their weary souls, even "into her place," as John mentioned, "that her **faith and hope** (strength) might be in God." 1st Peter 1:21.

I have been asked through the years by various members of the church if I could interpret the significance in gospel meaning in type and shadow of the Dove's three departures by flight and only two reentries into the ark, as recorded in Genesis Chapter 8, verses 8, 10, & 12. The Dove made three departures at the hand of Noah (our Spiritual anti-type of Christ), as we will recall, returning from the first and second flights back into the ark, but it did not return back at all from the third flight. We would say that the third flight is still incomplete. Now what is the interpretation and significance here?

I have already pointed out in the Definition of Terms (please go back and reread) in the outset or beginning of this article concerning these flights. The first time, when she reentered the ark, she came back exactly as she departed. The olive leaf was not in her mouth. This flight points to the Church of the Lord Jesus Christ back under the law period. This flight embraces all of those subjects that were Christ's from Adam, Abel, Seth, Enoch, Noah, Abraham, Sarah, the wife of Abraham, Isaac, Jacob, Joseph, Moses, the harlot-Rahab, Gedeon, Sampson, David, Solomon and Samuel and all the true prophets and believers in both the old world (from Adam to the flood) and the law or levitical world (the period of time after the flood or Abra-

ham's day to the first coming of Christ). This first flight points to the entire Church of God that was chosen in the covenant of Grace by the Father with the Son before the foundation of the world as contained exclusively in the Old Testament scripture. The Apostle Paul makes it very plain that those in the third (or Gospel world) dispensation would have no preeminence over these when he declared that "They without us **SHOULD NOT BE MADE PERFECT**." Hebs. 11:40. God's eternal love in Christ is equal to all His children with regard to their eternal inheritance regardless of the age or time in which they might have lived. In an inheritance where we have "joint-heirs" the division is equal and without partiality.

At the second departure and succeeding second reentry (and remember, she was the same Dove, not a different one, with reference to the same church), she "came in to him (Noah, our Spiritual Anti-type of Christ) in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth." "Waters" in the scripture is a representation of sin, and the word "abate" means to demolish, to put an end to, to destroy, etc. This "olive leaf pluckt off" that was in her (the Dove's mouth) is none other than the true Gospel of peace of God our Saviour. In this Gospel is the only hope of the believer's Salvation. It was not only pointing to the Father, Son and Holy Ghost, the Triune God, but to the (1) birth and life, (2) death and burial, (3) resurrection and ascension to glory, of the Lord and Saviour Jesus Christ. In all of this we have Christ's work in the New Covenant in which it is recorded, "their sins and their iniquities will I remember no more." In this New Covenant we most certainly have "the abatement of the waters," or the destruction of sin. Since when "sin is finished, it bringeth forth death," (James 1:15), it was in the second or law dispensation of time in the old covenant (of works under the law) that the failing effort was made to blot out sin, which when it (sin) was finished culminated into death. The Old Covenant, which the Apostle Paul said was found to have fault (See Hebs. 8:7), was given to God by Moses on the mount for the levitical worship by offerings to Him in the tabernacle. Yet, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually made the comers thereunto perfect." Hebs 10:1. These offerings and the entire work

of the levitical (priesthood) worship under the law could never take away sin. This the New Covenant did (and the olive leaf pluckt off pointed to it) by bringing in an everlasting righteousness and the only perfect peace that has ever been known on the shores of time.

Concerning the "olive leaf that was pluckt off" that was in the mouth of the Dove when she returned into the ark on arrival from her second flight, may we be reminded that the olive tree lives longer than any other fruit-bearing tree in the earth. Some of these trees were brought by the Spaniards to California as early as 1769 (over 200 years ago) and they are still living today. Even at this present time there are Olive trees in Palestine (in the old country) which are said to date back to the time of Christ, when He was here on earth. Men grew olives even before our earliest history was written. All of this points to the everlasting Gospel of the Son of God. It is older than time, coming from eternity and will last into eternity. This (the three leafet twig, representing **FATHER**, the Creator, **SON**, the Redeemer, and **HOLY GHOST**, the Revealer), was in the mouth of the Dove when she came home. When she comes today, this truth or Gospel is always in the mouth of the some way-worn, weary God-called servant or traveler and it is always good news from a far country to those who have been given an eye to see it and an ear to hear it. To receive this precious Gospel, we must always be at home with our Heavenly Father and His little Dove. We cannot be present in the body or in the world. Sanctification of His Holy Spirit must separate us from ourselves and this vain world for us to be enabled to hear it.

It is true, as the Apostle Paul declared, that all those embraced in the Old Testament scripture in the first two dispensations of time, of which the first flight of the Dove represents, have equal recognition with God, based upon the divine merits of His Son alone, yet we hear Jesus, concerning those in the third dispensation of time in which we now live of which the second flight of the Dove represents, saying, "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets are righteous men (referring to those in the first two dispensations) have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:16, 17. How wonderful it is for us who have been blessed to live in the gospel day or world or third

dispensation of time, of which the second flight of the Dove with the olive leaf pluckt off in her mouth represents, in actually hearing the Gospel of the Son of God declared in demonstration of the Spirit and in power. It was here that the day of Pentecost took place. John saw the "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people." Rev. 14:6.

The question is now asked, "What became of the Dove after Noah released her from the ark on her third flight and where is she today?" "And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more." Gen. 8:12. To my mind the "seven day period" that the Dove spent each time when in the ark, represents God's perfect work in creation and Christ's perfect work in salvation, both in a natural as well as spiritual sense. But to repeat the question, "Where is she today?"

We will find a portion of this answer to the above question recorded in Matt. 3:16. "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God **DESCENDING LIKE A DOVE**, and lightning upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This place, just described, is one of the highest ones to have ever been known in the history of the world. Here we have **God the Father**, **God the Son**, and **God the Holy Ghost** in the presence of the Holy Dove all present on the same occasion. No other event has ever occurred or will ever occur until the end of time like this one. This same Dove that descended from Heaven, that lit upon Jesus, symbolizes or portrays most definitely the Church because Christ established her just after this event when he was here in the world. Her presence was made manifest all along, even from the beginning of time. Now, she will be here until He comes back again to take His entire redeemed family (His Heavenly Dove, His Beloved Companion) to live with Him forever in all eternity. He has said that He will not leave Himself without a witness and we know that His promises are true and sure. When He comes back to claim all those for whom He died in all three dispensations of time, there will still be that small remnant preaching Salvation by the sovereign grace of God. Yes, His redeemed family will be numbered as the sands of the sea, but the small remnant of them, the

Church, are His faithful, true witnesses and will still be testifying of Him.

The final answer of her whereabouts today is that she will descend from heaven again. John said that he "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. At that time there will be no more persecution, no more for her to be shot at by the hands of sinful men, "no more death, neither sorrow, nor crying, neither shall there be any more pain: for former things are passed away." Rev. 21:4. When that glorious day arrives "the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isa. 60:20. She will never mourn again because the powers of sin, death, hell and the grave and the power of satan will have been destroyed. Loneliness shall be no more. Then she will be gathered back into the Rock from whence she was hewn, that everlasting Ark, the Lord Jesus Christ, to go no more in or out forever. She was in the cleft of this Rock from the foundation of the world and she was washed white as snow from all her sin when they pierced His side by the shedding of His own precious blood.

So, today, she is free from all debt and all sin. Her title is clear. When He comes the second time without sin unto Salvation and gathers her into His bosom, and then carries her home on the wings of His never dying love into Heaven itself, we will have the completion of her (the Dove's) final flight and journey to Heaven, her immortal home. Then she will see her Beloved, see Him as He is, be made like Him and be made satisfied for ever and ever. How beautifully descriptive are the following words of her:

"Descend from heaven, immortal Dove!

Stoop down and take us on thy wings,

And mount and bear us far above

The reach of these inferior things.

Beyond, beyond this lower sky,

Up where eternal ages roll;

Where solid pleasures never die,

And fruits immortal feast the soul.

When shall the day dear Lord appear,

That I shall mount to dwell above,

And stand and bow among them there,

And view thy face, and sing, and love!"

J. M. Mewborn

OBITUARIES AND MEMORIALS

IN MEMORY OF OUR DEAR DAUGHTER BOBBIE (SAULS) BLALOCK

Bobbie passed away one year ago today, March 28, 1983. A voice we loved is still, a place is vacant that cannot be filled. Bless her, with God's help, she fought a good fight. She told us that she was going to get well. She had about five years and one-half of the terrible battle with cancer.

We thank the good Lord, who does all things well, for taking her. Our hope is that she is resting in that home not made with hands, eternal in the Heavens where there is no pain, sorrow or death.

Sleep on, dear Bobbie, may we someday understand.

Our hope is that He (our God) will strengthen Donald, her companion, and help him to get over his sorrow and loneliness. Our love and memory of you will linger on as long as time lasts. Donald was so kind and good to Bobbie. May the good Lord bless and keep him.

Written by her mother,
**Minnie L. (Mrs. S. J.) Sauls,
Garner, N. C.**

JOHN WILLIE OAKLEY

We, the members and friends of Stories Creek Primitive Baptist Church, Person County, N. C., bow in humble submission to the will of God who called Brother Willie Oakley from our midst on March 8, 1984.

He was born February 8, 1898, making his stay on earth 86 years and one month. He was a farmer and lived in the Five Forks Community all of his life. On December 28, 1918, he was married to Sister Gracie Oakley who passed away April 2, 1983.

To this union were born thirteen children. He is survived by ten children, namely, Mrs. Lucille Eastwood, Mrs. Sue Latta, Mrs. Margaret O'Briant, Mrs. Willie Suitt and Mrs. Evon Duncan, all of Route 1, Roxboro, N. C. Also, Mrs. Barbara Loftis, Virgilina, Virginia, and Mrs. Virginia Clayton, Hurdle Mills, North Carolina. Mr. Raymond Oakley, Mr. Carl Oakley and Mr. Sam Oakley, all of Route 1, Roxboro, North Carolina, and one sister, Sister Bessie O. Fox, Roxboro, N. C.

Brother Oakley joined the church at Stories Creek on July 14, 1968, and was a faithful member to the end. He believed the Doctrine of Salvation by Grace and Grace alone, not of the works of man, but of God who doeth all things after the counsel of His own will.

His funeral service was held at Stories Creek Church on Sunday, March 11, 1984, by Elder Hugh Wray and Elder L. P. Martin. There was a large crowd and many beautiful flowers to show respect to a dear brother. His body was laid to rest in the Oakley Cemetery, there to await the resurrection of those who look for the Second Coming of Jesus and be carried home to be with Him forever.

Therefore, be it resolved that a copy of this obituary to be sent to **Zion's Landmark**, one for the church records, and one be sent to the family.

Done by order of the church while in conference at March, 1984, meeting.

Elder Hugh Wray, Moderator
Sister Odell Clayton, Clerk
Elder Wallace Oakley,
Brother Everett Oakley, Committee

SAM LEA

Brother Sam Lea was born September 25, 1983, and passed from the land of the dying into the land of the living on January 2, 1984. He was first married to Mrs. Pearlie Brandon and to this union were born three daughters and four sons. Vivian and Herbert preceeded him in death. Sammie Blalock, Lloyd Lea, William Lea, Juanita Carr and Charlie Lea survive. Brother Lea later married Mrs. Hilda Bradsher who also survives.

He was baptized into the fellowship of Surl Primitive Baptist Church on June 10, 1962. His funeral was conducted by his pastor, Elder L. P. Martin.

Concerning his life here, it may be truly said that he was an humble man. He was quiet-spoken and loved the doctrine of Salvation by the grace of God. He believed in the power of the omniscient God who is everywhere present at the same time. One remarkable occurrence concerning his experience was the request that a hymn be sung at his baptizing that was made precious to him when he heard it sung on the battlefields of France in World War I. Yes, he believed in the omniscient God who is able to reach out and comfort the hearts of His anointed, even on the battlefields of war in this time world, in their sicknesses and despair.

It is wonderful when God blesses one of His little ones for just a moment or second of time to rejoice in that hope that one day, when life is over, that there is a place of rest established for them and they long for the fulfilling of that hope to hear His voice call, "Come Home."

May God reconcile those of his loved ones and cause them to feel that Daddy and husband is now sleeping a peaceful sleep where he will not have to wake up to trouble again.

Done by order of the church at Surl in conference February 11, 1984.

Elder L. P. Martin, Moderator
Charlie Blalock, Clerk

FLORENCE C. WALKER

On August 10, 1904, Florence Clayton Walker was born to William B. and Nancy May Clayton. Our Heavenly Father saw fit to call her from this life November 11, 1983, making her stay on earth 79 years. She was married to George B. Walker who preceded her in death February 14, 1977. Surviving this union is one daughter, Annafield Walker Reniers and two grandchildren, Kathy and George Reniers, of Belgium.

Her funeral service was held Sunday, November 13, 1983, at 2:30 P.M. at Roxboro Primitive Baptist Church, in Roxboro, North Carolina, by Elder L. P. Martin. Her body was laid to rest in the Flat River Primitive Baptist Church Cemetery beside the resting place of her husband.

Brother and Sister Walker were baptized together September 3, 1944. She served as clerk of Roxboro Church from May 31,

1980, until her death. She was a faithful member and clerk of Roxboro Church. We realize our weakness and inability to pay our respect to one we loved so dearly. She was blessed with walking so softly and humbly among **GOD'S people**, always professing her belief in the doctrine of Salvation by Grace and Grace alone. We at Roxboro Church are saddened by her death and wish to extend our sympathy to her daughter and grandchildren. May they be given to feel that our loss is her eternal gain.

Therefore, be it resolved that a copy of this obituary be given to the family, a copy sent to **Zion's Landmark** for publication and a copy to be placed in the church records.

Done by order of the Roxboro Primitive Baptist Church in conference this 3rd day of March 1984.

Elder L. P. Martin, Moderator
Sister Nettie H. Long, Clerk
Sister Ruby C. Day, Ass't. Clerk

FANNIE GRAY SATTERFIELD

"Precious in the sight of the Lord is the death of His saints."
Psalms 116:16.

It has pleased our Heavenly Father to remove from the trials and tribulations of this world one of our oldest members, Sister Fannie Gray Satterfield.

Sister Satterfield joined Flat River Primitive Baptist Church, Person County, N. C., in August of 1922. In the many years that have come and gone since that time, she experienced many afflictions, doubts and fears; yet we believe that she was blessed with a few moments of peace and joy along the way. All of these the Lord has promise to His people. And when their journey in this life is over, love and peace for them will be never ending.

She was born October 3, 1893, to Monroe and Betty Gregory and died December 23, 1983. On December 29, 1911, she married Edward Gray who preceded her in death by many years. To this union were born seven children. Three survive, two sons, Warren and Alexander Gray and a daughter, Mary Sue Raynor. A sister, Nora Allen, also survives.

In 1949, she was married to John Satterfield who also preceded her in death.

We along with all of her loved ones shall miss Sister Satterfield, but we feel our loss is her eternal gain.

Funeral services were held at Flat River Primitive Baptist Church on Saturday, December 24, 1983. Burial was in Clement Baptist Church Cemetery.

Therefore, be it resolved that three copies of this obituary be made. One for the church record, one for **Zion's Landmark** and one for the family.

Done by order of Flat River Church the fourth Saturday in January, 1984.

Elder L. P. Martin, Moderator
Johnny Oakley, Clerk
Inez Rogers,
Mildred Oakley, Committee

SILAS DANIEL "CY" CLAYTON

Silas Daniel Clayton never united with Surl Primitive Baptist Church, but he supported and attended our meetings. As long as he was able, he was here on our clean up or work days. We at Surl

Church loved him just as much as if his name had been on the church book.

For the remainder of this notice I will refer to him as Uncle Cy. Uncle Cy was born on May 10, 1907. The God he loved, and that we hope we love, saw fit to call Uncle Cy from our midst on January 7, 1984, making his stay on earth, 76 years, 8 months and 3 days.

He left behind to mourn his passing, his wife, Lila Allen, whom he married on October 2, 1929; two daughters, Annie Lurea Oakley and Alica Kathryn Blalock; one son, Silas Milton Clayton preceded him in death, and another son, Hosea Lee Clayton, born 1940--passed away in 1942.

I am unworthy to write a death notice of an uncle and, I hope, brother who loved the doctrine of salvation by the grace of God and who believed in the doctrine of predestination of all things, both good and evil.

I will say that Uncle Cy had many friends. He would visit often at the rest homes, homes where afflictions abounded, and hospitals, but he never stayed away from Aunt Lila very long.

He had many afflictions, but he did very little complaining about them. In 1941, he entered a sanatorium with tuberculosis and returned home in August, 1942, fully recovered. He had a stroke in May, 1968, and recovered almost completely.

Uncle Cy had a large number of nieces and nephews, including myself. Some of us had afflictions from which we did not recover. When this took place, he would cry with us. When we recovered from our afflictions, he would rejoice with us. This noble characteristic reminds us of the Apostle Paul's experience with God's people when he said, "Rejoice with them that do rejoice, and weep with them that weep." Romans 12:15.

I believe that Uncle Cy called upon the Lord as David did, "Unto Thee, O Lord, do I lift up my soul. O my God, I trust in thee; Let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed; Let them be ashamed which transgress without cause. Shew me Thy ways O Lord; Teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on Thee do I wait all the day." Psalms 25:1-5.

Uncle Cy's funeral service was conducted at Surl Primitive Baptist Church by our pastor and moderator, Elder L. P. Martin. God wonderfully blessed him to preach a beautiful sermon. Also, Brother Martin lead us in the hymn, "The Song of Zion." I do not think I have ever heard a more beautiful hymn. One hymn that was used in the service was "There is a Land of Pure Delight." (No. 591 in the Lloyd Hymn Book.) Uncle Cy had a hope that one day, if it was God's will, that he would be there. Surl Church (our meeting house) was filled with brothers, sisters, friends and neighbors. What I felt and saw in the funeral service made me reconciled that I could not wish him back, but at the same time I felt sorry for Aunt Lila, his children and grandchildren.

His body was laid to rest at his home in the Clayton Cemetery just four miles from Surl Church. His grave was covered with a large blanket of flowers.

Surl Church desires to express loving sympathy to all the family and to all who loved Uncle Cy.

May it be resolved, that three copies of this obituary notice be made, one for the family, one for the church records, and one for Zion's Landmark for publication.

Done by order of Surl Primitive Baptist Church in conference March 10, 1984.

Elder L. P. Martin, Moderator
Raymond Day, Committee

MRS. LIZZIE BOWLING

By request of Surl Primitive Baptist Church while in conference at our last meeting, I will try to write a few words in memory of Mrs. Lizzie Bowling, who resided on Route 4, Henderson, N. C. She was a faithful attender of our meetings and loved the truth of salvation by the Grace of God. She and her husband, Brother Robert Bowling, and Hildred, her son, were faithful in their attendance at our meetings. A little less than a year ago, Brother Robert was brought home to us at Surl Church, at the age of 88 years, as I recall.

Mrs. Lizzie was born June 18, 1902, and married Brother Robert Bowling on November 9, 1919. One son, Hildred, whom we hold in high esteem, was born to this union. Mrs. Lizzie passed from this life on December 5, 1983, and her funeral service was conducted by Elder L. P. Martin who was so ably blessed to tell what Mrs. Lizzie believed.

When appointed by our church to write this notice, I was left in a state of blankness and inability. This morning, as I sat down to attempt to write this notice, as requested, I did not know what I would write when I started with pen. These words came very forcibly to my mind, "Use a little wine for thy stomach's sake." 1st Tim. 5:23. I know there is more to this subject in the scripture, but it is all that comes to mind at the moment. Wine, I feel as it is mentioned in this way, is the strengthening of the Holy Spirit which comforts, heals, and quenches the thirst of a tired and troubled soul.

When I was a little boy, I remember my mother would sing sometimes, when we would go to church, I would see her cry under the sound of preaching. I believe at this point she was blessed with a little of that Spiritual wine, as expressed which causes the souls of His people to be longing to meet with His annointed again sometimes even a moment just after they had been made to rejoice in a Saviour's love. As we look back over the time that we have been blessed to know Mrs. Lizzie Bowling and reflect on precious memories concerning her life, we believe these things to be some of the travels that she experienced, although she never united with the militant church here in time.

As the writer of this notice tried to say in a few words written about a dear one that had past on not too long ago, we would not have loved Mrs. Lizzie anymore if she had been a member with us. How I desire that I could be enabled to walk as Mrs. Lizzie did. I trust that God will give my readers to understand my intent in writing these words, as I am very poor in trying to express what I would like to when called upon to write of those who have passed on.

It is our desire that Brother Robert Bowling, her husband, and son, Hildred, may be blessed with this wine from on High from time to time, and may God reconcile them to say, "Sleep on, you are better off than we are."

Done by order of Surl Church in conference this February 11, 1984.

Elder L. P. Martin, Moderator
Charlie Blalock, Clerk

CORA LEE THORE

It is with much sadness that we make the attempt to write the obituary of Sister Cora Lee Thore. She was born Cora Lee Mabe, on October 23, 1894. She was married to Charlie F. Thore on January

27, 1912. To this union were born eleven children. Surviving are three sons, George of Summerfield, N. C., Johnnie and Ralph of Greensboro, N. C. Two daughters, Mrs. Mabel Patterson of Summerfield, N. C., and Mrs. Betty Thornton of Greensboro, N. C.

Sister Thore made her home, in her latter years, with her daughter and son-in-law, Betty and Gene Thornton. They were so very good to their Mother. Her children and their mates all loved her dearly. To know her was to love her.

Sister Thore joined Hillsdale Primitive Baptist Church, Guilford County, N. C., in the winter of 1930. We are not sure of the exact date, but it was very cold and there was ice on the edges of the pond. She had just gotten over a bad spell of sickness and there were those that did not want her to go in the water. She told them if she was doing the right thing that the cold water would not hurt her, and it didn't.

When trouble came to the church at Hillsdale, in the early 1950's, she left along with Elders G. W. Hill, A. B. Barham, Staples and others to organize Oak Forest Primitive Baptist Church. There she remained the rest of her stay here. She was sick and not able to go to church for about six months before her death.

We have known Sister Thore for more than fifty years and we enjoyed many good visits together. She went with the writer of this notice to church for many years. She believed in the doctrine of Salvation by the Grace of God, and that He ruled in and over all things. Her walk and talk was of the Goodness and Mercy of the Lord Jesus Christ. Sister Thore did not have an easy life. She had much heartache and sorrow, but in all of my acquaintance with her I never once heard her complain of her trials in this world. She had a most beautiful smile, even on her death bed.

Sister Thore's funeral was held at Lambert-Troxler Funeral Home in Greensboro, N. C., on November 16, 1983. Our beloved pastor, Elder Hugh Wray, conducted her funeral and he was blessed to speak of the things that were dear to her heart. She was laid to rest at Lakeview Cemetery, beneath a beautiful mound of flowers to await the Coming of The Lord to be brought forth and carried home to Glory to be with the Father and there forever sing Praises to His Holy Name.

Therefore, be it resolved that one copy of this notice be sent to her family, one copy be placed in our church record and a copy be sent to **Zion's Landmark**.

Done by order of Oak Forest Church in conference on the second Sunday in December, 1983.

Elder H. D. Wray, Moderator
Elsie Stewart, Church Clerk
Elsie Stewart, Committee

MEETING NOTICES

LAUREL SPRINGS ASSOCIATION

The Forty-Seventh Annual Session of the Laurel Springs Primitive Baptist Association will convene, if the Lord will, at Fisher's River Church, Surry County, North Carolina, beginning on Friday, before the first Sunday in June and will continue through Sunday following, the dates being June 1st, 2nd & 3rd, 1984.

Directions to Fisher's River Church are as follows: Fisher's River Church is located two miles north of Dobson, North Carolina on Highway 601-Business. Those coming from the South by way of Highway 52 to Mount Airy, N. C., turn left on Route 601. Drive about 7 miles to Business 601. Turn right for a short distance to

church on your right. Those coming from the North on Route 52 to Mount Airy, N. C., turn right on Route 601 and follow same directions as indicated above. Please watch for markers.

A cordial invitation is extended to all our brethren, sisters and friends to come and meet with us.

Roy Payne, Association Clerk
Route 1, Box 720
Dobson, N. C. 27017

SALEM ASSOCIATION

The Seventy-Fifth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Winston-Salem Church on the third Saturday in June, 1984, and will continue through Monday following, the dates being June 16th, 17th & 18th, 1984.

Winston-Salem Church is located at 423 Acadia Avenue, Winston-Salem, Forsyth County, North Carolina.

Directions to the meeting house are as follows: Those coming from the north and from the south on U.S. Hwy. 52, go to the intersection with Corporation Freeway and turn west. Follow Corporation Freeway west to the second stop light and turn right. Go to the end of the street and you will see the church building or meeting house from there. Those coming from the east or west on Interstate 40, turn south on U.S. 52. Follow U.S. 52 south to Corporation Freeway and turn west. Follow the above directions to the meeting house or church building. Those coming north by way of N.C. 150, go to the second stop light and turn right. Follow to the third stop light and turn left. Go to the end of the street and you will see meeting house or church building from there. Pointers will be placed near the church building.

We desire to invite all our brethren, sisters and friends to attend our association. May it be the will of God to keep us all together in peace, love and fellowship.

John T. Lee, Association Clerk
1916 Somers Avenue
Burlington, N. C. 27215
Telephone: A.C. 919-226-5586

LOWER COUNTRY LINE ASSOCIATION

The Seventy-Eighth Annual Session of the Lower Country Line Primitive Baptist Association will convene, if the Lord will, on Saturday, June 30th, and will continue through Monday following, being June 30th, July 1st and 2nd, inclusive, 1984, at the permanent meeting site, approximately five miles east of Roxboro, N. C., just off U. S. 158 Highway near Surl Church.

Mount Lebanon Church agreed to entertain for this session. Elder L. P. Martin was appointed to preach the introductory sermon and Elder Wallace Oakley is his alternate.

We earnestly desire the presence of our corresponding brethren, brothers, sisters and friends to meet with us. Most especially do we invite our ministering brethren to be with us in our association.

Reuben Bowes, Association Clerk
Roxboro, N. C.

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

VOL. CXVII

MAY & JUNE 1984

NUMBER 3

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

ARE YOU MISSING YOUR PAPER?

Occasionally, we learn that you, our regular subscribers, miss your paper. Please let us know at anytime when you fail to get it. We will be more than glad to supply the missing number by direct mail from our business office.

Will you, however, help us as follows:

(1) Check the address on your post office delivery label below. If your address is not correct, (including Zip Code), will you advise us your up-to-date, correct mailing address at once?

(2) Will you double check the back issues that you have already received for the year 1984, and advise us of any copy or copies that you have missed, including this issue. We want to make sure that you get your paper.

Thank you very much for your help!

Editor

Will you send us a new subscriber or subscribers?
This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

N. C. Baptist Historical
P. O. Box 7777
Reynolds Station
Winston-Salem, N. C. 27109

A HIDING PLACE

Hail! Sovereign Love, which first began
 That scheme to rescue fallen man;
 Hail! matchless, free, eternal grace,
 Which gave my soul **A HIDING PLACE.**

Against the God Who built the sky
 I FOUGHT with hands uplifted high;
 Depised the mention of His grace,
 Too PROUD to seek a **HIDING PLACE.**

But thus the eternal counsels ran-
 "Almighty Love, arrest that man."
 I felt the arrows of distress,
 And found I had no **HIDING PLACE.**

Indignant, Justice stood in view,
 To Sinai's fiery mount I flew;
 But Justice cried with frowning face,
 This Mountain is no **HIDING PLACE.**

On JESUS GOD'S just vengeance fell,
 Which would have sunk a world to Hell;
 He bore it for His elect race
 And thus became their **HIDING PLACE.**

Should sevenfold storms of thunder roll,
 And shake this globe from pole to pole,
 No thunder-bolts shall daunt my face,
 For Jesus is my **HIDING PLACE.**

A few more setting suns at most
 Shall land me on fair Canaan's coast,
 Where I shall sing the song of Grace,
 And see my Glorious **HIDING PLACE.**

(The above Spiritual poem or hymn was composed by the English hymnwriter, Brewer, in the early 18th century. It was so precious to Major John Andre, British Adjutant, that he asked that it be read at his funeral service after he was executed as a spy during the Revolutionary War, The War for American Independence, when he was put to death in 1779. Likewise, it has been precious to God's people through the years that have followed and is still loved by many of His saints that are living today. Editor.)

VIRGIN

In attempting to express some of my thoughts on the above subject, may I say in the outset that I am fully aware that some of our people may agree with me only in part concerning this subject. If we differ, regardless of the extent, may I say that it is altogether friendly on my part, as I desire a charitable feeling from my brethren.

This is a delicate subject in the first place, but one in which is to be found great spiritual meaning as reflected in the truth and doctrine of our Lord. I would like in the first portion of this article to treat upon the literal or natural meaning of this subject, **Virgin**. Then, if the Lord will, I shall endeavor to treat upon the spiritual meaning in the latter portion; as reflected in the doctrine or teaching of election and predestination.

In Hebrew, the word, *Alamah*, properly signifies an unmarried, young woman that has preserved the purity of her body. In this sense, we meet with it in the frequently quoted passage of scripture in Isaiah 7:14, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." The implied truth here means that she would be a virgin after her bringing forth as well as before her bringing forth. Sometimes the word "virgin" is used to express a young woman

ZION'S LANDMARK

"Remove not the ancient Landmark
 which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
 Willow Spring, NC 27592

ASSOCIATE EDITOR

GEORGE A. FULK
 Pilot Mountain, NC 27401

PUBLISHED BI-MONTHLY

VOL. CXVII MAY & JUNE 1984 NUMBER 3

\$7.00 PER YEAR -- 2 YEARS \$13.00
 TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
 3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
 Second Class Postage Paid at Benson, NC 27504
 USPS 699-220

whether she has kept her virginity or not. Joel 1:8 reads, "Lament like a virgin girded with sackcloth for the husband of her youth." Yet, it is more precisely used to express the state of virginity. Sometimes the scripture often adds the word "maid" in connection with it.

In some instances the word is used with the meaning directly implied, "And the damsel was very fair to look upon, a virgin, neither had any man known her." Gen. 24:16.

The Hebrew word "Alamah" signifies a concealed person. In olden times a young, unmarried woman lived in retired apartments where the men were not accustomed to go. When young women were obliged to go out, they were always veiled and never appeared uncovered. When they appeared unveiled or uncovered, it was always before their nearest relations by natural kin. When Amnon, the son of David, had conceived a violent passion for his sister, Tamar, he could not get private conversation with her because she was a virgin and kept up very close. "And it came to pass after this, that Absalom, the son of David, had a fair sister, whose name was Tamar; and Amnon the son of David loved her. And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her." II Sam. 13:1,2.

It is mentioned in the scripture that when Heliodorus came to Jerusalem to take away the treasures of the temple, the most recluse virgins came out of their retirements. Some appeared in the streets. One appeared at the window while others appeared upon the walls. See II Macabees 3:19. It is still well known today that young women in the east do not appear in public. They stay shut up in their houses and in their mother's apartments. The word "virgin" is often used in the scripture for a people, a city, a nation. The word "virgin" is used to imply "the daughter of Babylon," "the daughter of Zion," "the daughter of Israel." These phrases signify "the province," "the land," "the people of Babylon," "the people of Zion," "the people of Israel," etc. The proffers of religion in general are called virgins. This reference is to those who are not defiled with any scandalous sin or those not in possession of an erroneous opinion.

Let us turn our attention now in this regard to the spiritual sense. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and

went forth to meet the bridegroom." Matt. 25:1. All ten of these virgins, the sum total, are designated "virgins" because they made profession of holiness. Yet, only five of them were worthy of or deserved the name. "And five of them were wise, and five were foolish." Matt. 25:2. There is surely a line, clearly cut, as we may call it, discriminately drawn between the two groups. "They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps." Matt. 25:3,4. The "five wise virgins" not only had a profession but had a true faith and love in their hearts and souls to feed their profession. Their faith and hope was in God. Peter said, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, **see that ye love one another with a pure heart fervently.**" 1st Peter 1:22. This action is past tense in the hearts and souls of the five wise virgins. The others, the five foolish virgins, made a profession but they had not the truth of the grace of God in their hearts. The character of virgins is principally given to those who adhere steadfastly to Christ Jesus and His law of love and abhor every thing that has any show of disloyalty and violating their fidelity to Him.

We turn to Revelations 14:4 to find a more refined, explicit description of them. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb." These are not corrupted with the erroneous doctrine and idolatrous worship of the church of the anti-Christ for they are virgins in the truest sense of the word. They keep close to Christ in all His ordinances and are led by His Word and Spirit. The Apostle Paul by inspiration of the Holy Spirit says "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 11:2.

To me all parables in the scriptures first set forth a comparison and secondly in that comparison a complete separation is made. In Matthew 25:1, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet their bridegroom. **And five of them were wise, and five were foolish.** They that were foolish took their lamps, and took no oil with them." You cannot take with you that which you do not have. The five foolish took their

profession and no more. Neither can you buy the oil of grace. "But the wise took oil in their vessels with their lamps." Matt. 25:4. Notice, there is a peculiarity in the verse just quoted. It didn't say that the wise took oil in their lamps **but IN THEIR VESSELS**. The scripture says that Paul was a chosen vessel. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me." Acts 9:15. All chosen vessels were determined by the triune God in electing grace before the foundation of the world.

From the beginning and at midnight there was a cry made. "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet Him." Matt. 25:6. "Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." Matt. 25:7,8,9, & 10. Trimmed, as used in this instance, means readiness. The five foolish made their debut on the scene with profession but minus possession of oil. Now it seems like to me that the world is out there today trying to buy this oil. May I ask a simple question: "Who is it that has this oil of grace to give to another? Answer: There are none. We are always begging for more (the oil of His grace) for ourselves since our supply is never sufficient. We have none to give or to spare.

"And the Lord said unto them, Strive to enter in at the strait gate: for many, I say unto you will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are." Luke 13:24,25. Also, Luke 12:35 reads, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." David speaks of the foolish, "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity." Psalms 5:4,5. Let us continue, "And while they went to buy, the bridegroom came; and they that were ready went in with him to the

marriage: and the door was shut." Beloved brethren, I do not believe that the Lord has ever or will ever (at anytime) shut the door on any of His chosen, elect people and say to them, "I know ye not." Matthew tells us in Chapter 7, verse 21, that it will, however, be shut on some. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." David said in Psalms 74:18, "Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name." And in verse 22 of this same chapter, "Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily."

Some say that the foolish had a light because the scripture records their words, "Give us of your oil; for our lamps are gone out." Matt. 25:8. What the foolish had is the same identical thing that the one talented servant had. (The five talented servant in his trading gained other five talents; the two talented servant in his trading gained other two.) "But he that had received one (talent) went and digged in the earth, and hid his lord's money." Matt. 25:16. When the day of reckoning came, the Lord pronounced a wonderful blessing on the five talented servant and the two talented servant, saying, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord." It was quite different with the one talented servant. "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, etc." Matt. 25:24-26. "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepard divideth his sheep from the goats; and He shall set the sheep on his right hand, but

the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, etc." Matt. 25:28-34. The above is quoted scripture in context and it tells what became of the five talented servant, the two talented (their salvation) and the doom of the one talented servant. So, the light that the foolish virgins lost and the talent that the one-talented servant lost (and he had only one) was only natural light. They had received no spiritual revelation.

God commanded Moses in the day or time when the children of Israel worshipped Him under the law saying, "Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually." Leviticus 24:2. He said, "It shall be a statute for ever in your generations. These lamps did not go out, but the lamps with their light of the five foolish went out. God spake by Moses in Exodus 27:20, saying, "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. It shall be a statute for ever unto their generations." The Apostle Paul affirms this truth in these words, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. If Jesus begins this good work in you, it will never go out. He will perform it even to the last day, the great resurrection day.

"But unto you that fear my name shall the Sun of righteousness arise with healings in His wings." Malachi 4:1. This "Sun" conveys such divine heat and everlasting light as shall never be quenched nor be extinguished. These are attended with such a flame of heavenly love as melts the soul, kindles in the breast, and makes their hearts burn within them. This makes a man a burning and shining light; yea, it makes a minister a flame of fire. In short, the truth of salvation by grace is a lamp that never goes out. For we are saved in the Lord with the hope of an everlasting salvation and shall not be ashamed world without end.

Now let us look at the oil of these wise virgins and see what it is. Solomon makes this flaming oil of the wise to be joy. He tells us that the light of a just man burns with joy when the light of the wicked is extinguished. The light of the righteous rejoiceth when the lamp of the wicked shall be put out. All the light that

fools, and their respective kind, the foolish, ever had was natural light.

The Apostle Paul had a word of admonition on one occasion for a group that he called "foolish Galatians." He asked them, "Who hath bewitched you?" Also, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Here, it is very plain that he connects and relates their foolishness with the works of the law, or the lack or absence of oil in their lamps. Peter tells us that God in behalf of His church, sooner or later, takes care of them. "Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For it is the will of God, that with well doing ye may put to silence the ignorance of foolish men." 1st Peter 2:14,15.

I do not believe that the Lord and Saviour Jesus Christ has ever at any time, past, present or future, said to those that were His chosen and elect people, "I know you not." In Proverbs 14:1, it says, "Every wise woman buildeth her house: but the foolish plucketh it down with her hands." In the 3rd verse, "In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them." In the 7th verse, "Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge." Verse 8 says, "The wisdom of the prudent is to understand his way: but the folly of fools is deceit." "The legs of the lame are not equal: so is a parable in the mouth of fools." Proverbs 26:7. "As a dog returneth to his vomit, so a fool returneth to his folly." Proverbs 26:11. Finally, "He that trusts in his own heart is a fool and is ignorant of the sting of death that is in his heart."

The lamp that the foolish virgins took is the law. Paul asked the foolish Galatians if the Spirit came by the works of the law, or by the hearing of faith? I have never read where it came both ways! "The commandment of God is a lamp and law is light." Proverbs 6:23. Salvation by grace and grace alone is the lamp of the wise and the law is the lamp of the fool. "The light of the righteous rejoiceth: but the lamp of the wicked shall be put out." Proverbs 13:9. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62:1. To the wise, "Thy word is a lamp unto

my feet, and a light unto my path." Psalms 119:105.

When God writes His law of love and faith in the poor sinner's heart by His Spirit and puts His fear within him, when He appears with His mercy to the poor sinner's lost and undone condition, his whole state of unrighteousness, and to remember his sin no more, this is his lamp; he takes it and in faith and love goes forth to meet the bridegroom. And on the other hand the fool who has got the works of the law, as Paul says, written in his heart, he must, of course, go forth with his. For he has no other. Yes, **"THE LIGHT OF THE RIGHTEOUS REJOICETH: BUT THE LAMP OF THE WICKED SHALL BE PUT OUT."** Proverbs 13:9. So, we see that the light of the five foolish virgins was put out. The ungodly are not so and in the end the wicked shall be turned into hell. See Psalms 1:6 and 9:17.

**Yours in hope,
W. C. "Bill" Lake
1111 North Gilmore,
Lakeland, Florida 33805**

COMFORTED!

Dear Elder Mewborn

I desire that the Lord direct my mind and pen that I might attempt to tell you how much I enjoyed the article in the "January-Feb. 1984" issue of the **Zion's Landmark** entitled, "Can A Subject of Grace Commit Suicide?" Since my oldest daughter at the age of 54 took an overdose on December 8, 1983, you cannot know how I was strengthened by this article and what it has meant to me.

She was a firm believer in the doctrine of absolute predestination of all things. She told me on one occasion that she had a desire to offer to the church and be baptized, but she did not believe that there was that much pleasure for her in this world.

She left me a note saying she hated to leave me without a way for me to go to church, but that her doctors' and druggists' bills were so heavy; that she had to leave her job in March, not being able to work and that her husband was not well. In her note she went on to say that if she was saved, it was before the beginning of time. She said, "You believe that everything has to

be as it is and so you believe this had to be." She said that she hoped to meet me in a better world. She closed by saying, "All my love, Mary."

She had a wonderful husband and a son that dearly loved her. No one could have been any better to anyone that both of them were to my husband, (Brother) Harry E. Wood, who passed away June 23, 1982. She would come and spend Saturday night with me and carry me to church. She always seemed to enjoy it. We miss her so much, but I believe she lived out her days according to His purpose and decree.

I have no doubt about her destiny, but I was made glad to hear someone else's views on the subject. Elder Mewborn, if it is not too much for such a sinner as I feel to be to express my sincere, heartfelt feelings, may I say that I believe the good Lord put it in your mind to have that article printed in the good paper for our comfort. I had her husband and son read it as they are so badly hurt. They are so good to me.

Her funeral was held at Moody's Funeral Home, Stuart, Virginia, on December 11, 1983, by Elder Frank Pegram and Elder David Minter. Her body was laid to rest in Mountain View Cemetery at Ridgeway, Va., the resting place with her father, Harry E. Wood, and her eleven month old daughter.

I hope the good Lord will give you a mind to remember us in your prayers. I enjoy reading your paper.

**The least one, if one at all,
Your sister in hope of eternal life,
Mrs. Harry E. (Nannie) Wood
Spencer, Virginia
April 12, 1984**

REMEMBERS ELDER WESTBROOK FIFTY-EIGHT YEARS AGO

Dear Elder Mewborn,

I am enclosing a check for one year's renewal of **Zion's Landmark**. I enjoy reading it very much, and look forward to getting it and its coming each time. I especially enjoyed your last editorial, "The Raven and The Dove," as it was so sweet and so rich. I had read and reread it several times back in 1980, when it was first published, but I enjoyed it so much in this issue. I

will read and reread it again and again, as the truth never gets old.

I also was so glad to see the picture and read the "Brief Biography Of Elder M. F. Westbrook." I heard him preach twice many years ago when he and Elder J. W. Wyatt came to western Kentucky and preached. After preaching at our church here, they came to my parents' home and he (Elder Westbrook) preached in our home. He was very young then. It seems that it was in 1926 or 1927. I am not sure, but he was very young to be such an able minister of the Gospel.

Please pray for me and mine as we feel the need of your prayers.

In love of the truth,
Gwendolene Harralson
Madisonville, Kentucky
May 30, 1984

FAITHFUL ALL THE WAY

Dear Elder Mewborn,

You will find enclosed my check for \$10.00 to renew my subscription for the **Zion's Landmark**. The balance may be used for your needs as you see fit to use it for the next year.

I am past 90 (ninety) years of age and my health is not good. I love the **Landmark** very much. The good writings and editorials mean very much to me. I have been blessed to have membership with the Old Baptist since 1922 at Wilson's Grove Church, Pulaski County, Virginia. Our church is in the New River Association. I love the few members that are left there. We have only one deacon and very few members. I cannot attend as my health is very bad, as you can see by my handwriting.

Dear Elder, I would love to tell of a dream or vision that I had concerning our church at Wilson's Grove. I saw a pair of beautiful, large wings hovering over the church there. I cannot describe the beauty that I beheld in this vision. Oh! it was so beautiful. I was shown this church for me to go to as a home and it has been my home here in this wicked world ever since, a period of sixty-two (62) years.

I would love to tell more, but I will have to stop. I love each of you, I hope, for Christ's sake. Pray for this unworthy sinner.

Vera Simpkins
Hiwassee, Virginia 24347

December 31, 1983

DESIRES SPIRITUAL COMPANIONSHIP

Dear Elder Mewborn,

Whenever it is convenient, and if you should have space, that is, if you should see fit, could you publish a little note in the **Zion's Landmark** stating that I desire hearing from anyone who feels led to write me. Any words from the children of God, His chosen people, would be most graciously and, I hope, humbly received. I cannot promise if time will, or ever, permit me to answer, confessing that I feel much unworthy of your thoughts or remembrance.

I miss the sweet fellowship of the saints of God, as I am confined at home due to the grave illness of my husband. The Lord has wonderfully blessed me with His strength, provided a way when it seemed, as it were, that there was none. I feel reconciled to my lot, and thank God that the situation is as well as it is. I do not ask God to make my path more smooth; if I did so, then I would be denying what, I hope, I have been made to believe, plus advocating a changeable God. I only desire that He grant me strength to endure to the end, whatever befalls me. I know this flesh of ours would escape all unpleasant situations. "And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest." Psalms 55:6. We would detour the windy storms and tempests, to soar away beyond the clouds.

I know by experience, as I have been given the strength to endure the many long days and dark nights, that our help cannot come from mortal man. "Give us help from trouble: for vain is the help of man." Psalms 108:12. I have received comfort and consolation from the saints of God, as they were led by His hand at times when I was in dire need. When God's true love is manifested, then a prison becomes as a palace, December is like unto to May, becoming, indeed, a

REQUEST

Bethel Spot. These we do not forget.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light?, etc." Isaiah 50:10. I would appreciate hearing from anyone who has been made to fear the Lord.

If there is anyone who has any tapes of sermons or prayers of the late Elder Golden P. Harris or Elder J. W. Wyatt, or anyone else, who would be willing to loan them to me to play and copy, if they would mail them to me, I will reimburse them for all postage, expense, etc. and return them to the sender.

I hope the dear Lord will keep me at His footstool of mercy, His throne of Grace, and I hope to be remembered by each one, if you feel low enough to be led to prayer. I desire that I may ever be kept down in the dust from whence I came. It is a blessing to be down. It is only then when it is possible for us to look upward.

Hoping for the day when the winter will be past and gone and the Voice of the turtle (dove) will be heard once more.

**Love to the household of faith,
Rachel Clark Purgason
Rocky Mount, Va.
November 20, 1983**

To my personal knowledge, Sister Purgason's husband has been bed-ridden for approximately two years or more and during this time she has been confined to his side, day in and day out, night after night, several times while in hospitals. She wrote me on June 25, 1984, saying, "The conditions at my home have grown from bad to worse, and they can still be worse, and I do not know how much worse, only God knoweth." I hope our people will remember this Sister in her tribulations and trials with a word of encouragement. Jesus said through His servant, the Apostle Paul, "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Hebs. 13:3. **Editor.**

Dear Brother Mewborn,

Sometime when you have the room or space in the **Zion's Landmark**, I would appreciate it very much if you will publish the enclosed article that was written by Elder T. Floyd Adams on scripture found recorded in Mark 12:37. "And the common people heard Him gladly." Reading this editorial that he wrote on December 20, 1967, brings back pleasant memories of his wonderful way and manner of commenting on the scriptures. I believe that Brother Adams felt to be among the "common people", as addressed by this scripture. He certainly was blessed to define them in a very certain sense.

**Meta B. Rohrbaugh,
Williamsburg, Va.
April 10, 1984**

EDITORIAL

"And the common people heard Him gladly." These words are recorded, and are a portion of the 37th verse of the 12th chapter of Mark. The word common does not signify that these people were undesirable, or of a low degree. But rather they were those who embraced the doctrine that was taught by Jesus Christ and His apostles. They were of the same common faith or common salvation to all that were born of the Spirit of God. Jude said, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 1:3. Jude's letter was to put the brethren in remembrance of ungodly, men who crept in unawares. He said, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Jude 1:4,5.

Paul wrote to Titus and said, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." Titus 1:1-4.

The scribes and pharisees, who were rulers of the Jews, made laws with an endeavor to keep the common people from attending the public ministry of Jesus Christ. They cast out of their synagogues those who acknowledged that Jesus was the Christ, the Son of the living God. This was true of the blind man of whom Jesus had opened his eyes. When he acknowledged that it was Jesus who opened his eyes, "they cast him out". John 9:34. His parents were afraid to acknowledge that it was Jesus who opened his eyes for fear of being cast out of their synagogues. The Jews had already agreed that if any man confessed that He was Christ, he should be put out of the synagogues. See John 9:22.

The scribes and pharisees, who were rulers of the Jews, were wise after the wisdom of the world, but knew nothing of the wisdom of God which is of faith. Paul said, (see also Isaiah 29:14 and Jer. 8:9) "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. 1:19-21. This is not to be understood that preaching of the gospel is foolishness. It was foolishness to the unbelieving Jews and Greeks, but to the believers both Jews and Greeks, Christ, the power of God and the wisdom of God. Paul said, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." I Cor. 1:25.

God does not possess any foolishness, neither is there any weakness in Him. The chosen vessels of His mercy are His foolishness, and they are His weakness. God has not called many wise and noble after the

wisdom of this world to be followers of the meek and lowly Lamb of God. Peter and John, as well as many of His apostles were ignorant men as far as their knowledge after the wisdom of this world. Paul said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence." I Cor. 1:26-29.

May it be observed that Paul did not say that there were not any wise men after the flesh are called, but rather he meant that there were not many who are called. Paul, himself, was a wise man after the flesh. He was well educated in the letter of the law. He was a self-righteous man. He was brought up at the feet of Gamaliel. He taught according to the perfect manner of the law, persecuted the Church, bound and delivered into prison, both men and women. See Acts 22:3,4. When God called him by His grace, those things which he counted gain, he counted them but loss. When God converted Paul, he did not feel that he had any preeminence over any of his precious brethren, who possess but little of the wisdom of this world. His earnest desire was that he might be found in Christ, not in his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness, which is of God by faith. See Phil. 3:9.

Before Paul was converted, he was like the scribes and pharisees, who had the letter of the law, but not the Spirit. Their words were not seasoned with grace. Salt makes the difference between the seasoned and that which is not seasoned; even so, grace makes the difference between that which is seasoned and that which is not seasoned. To this, the apostle adds, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6. After Paul was converted, his speech was always with grace, seasoned with salt. This was true of all the true prophets and apostles, as well as all the redeemed family of God. They are known by their orderly walk and Godly conversation, and even though they are ignorant and unlearned, the grace of God in their hearts reveals that they have been with Jesus. See Acts 4:13.

This grace of God is put into the new heart. The stony heart is removed. "A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezekiel 36:26. The heart of flesh is fleshible. It is not like the stony heart which does not expand. The new bottles will expand when the new wine is put within. Jesus spoke a parable and said, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Matt. 9:16,17. Bottles in olden times were made of skins. Those that were not seasoned were not flexible, like the stony heart. The new bottles will expand, like the heart of flesh. By putting the new wine into the new bottles, the bottles are preserved as well as the wine. Even so, when the grace of God is put into the new heart, it preserves the Spirit, soul and body. Paul said, "And the very God of peace sanctify you wholly; and I pray God your whole Spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23, also see Jude 1:1.

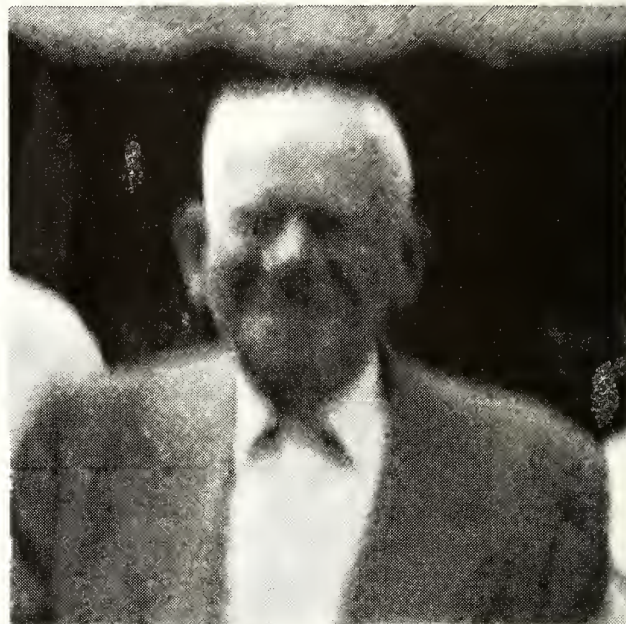
The common people who gladly received the words of Jesus Christ were known as His sheep. They knew His voice. Jesus said, "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice." John 10:4. The stature of persons, whether they are high or low, neither the color of their raiment play any part with sheep in following their owners. It is their voice. Before Jesus made Himself known to Mary, she thought Him to be the gardener, but when He said "Mary", she knew His voice. "She turned herself, and saith unto Him, **Rab-boni**; which is to say, **Master**." John 20:16.

The gospel, which is the power of God unto salvation, has a joyful sound to those who have an ear to hear and a heart to understand. They are highly favored and wonderfully blessed. David said, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Psalms 80:15. The scribes and pharisees were in total darkness. The common people who heard Him gladly knew the voice of Jesus. They embraced His doctrine and walked in the light of His countenance.

What a contrast between the unbelieving Jews and the common people who gladly heard the words of Jesus Christ! The former rejected the Messiah; the latter heard His voice and followed Him.

T. F. Adams
December 20, 1967

OBITUARIES



Brother James (Jim) McCoy
(In Photo of recent date)

JAMES (JIM) MCCOY

The Lord was pleased out His mercy to call Brother James (Jim) McCoy from the cares and toils of this troublesome world to that long awaited rest. May we be given to bow in humble submission to His Holy and righteous will.

Brother Jim McCoy, as he was generally known among his family, brethren, friends, and neighbors was 99 years of age at his passing. He was born in Pike County, Kentucky, on November 11, 1884, and died February 11, 1984, in the Casey County Hospital in Liberty, Kentucky. He was making his home with one of his daughters, Spicey McCoy Roberts, at the time of his death. He was the son of the late Uriah and Harriet Clark McCoy.

He asked for a home in the Mates Creek Primitive Baptist Church at Buskirk, Kentucky, on the fourth Sunday in July, 1962, and was baptized the following Saturday. After the disbanding of the Mates Creek Church, he asked for his membership to be placed with the Samaria Church at Ransom, Kentucky, where he remained a faithful member until his death.

Brother McCoy was preceded in death by his wife, Virgie Jude McCoy, in 1966. She was a faithful member of the Mates Creek Church for many years. They came to church as long as they were able. Many times some of his family would bring him when he would have to go on a walker.

He is survived by five daughters, Rosa B. McCoy Wolford, Diahlia McCoy Campbell, Marie McCoy Vance, Mrs. Spicey Roberts,

and Linda McCoy Powell; five sons, Cordle McCoy, Jimmy McCoy, John E. McCoy, Luther McCoy and Tully McCoy; one sister, one brother, thirty-six grandchildren, 56 great grandchildren, and sixteen great great grandchildren with a host of friends and relatives.

Brother Jim McCoy was a kind, gentle man, yet he was a man with strong convictions. He believed in the doctrine of salvation by grace alone and the absolute predestination of all things from the Almighty God and only Sovereign Grace for a weak, helpless man. One of his daughters was telling his brethren and sisters at the funeral home about her father and mother telling them that when they died, they wanted what they believed preached over their bodies, and if it were not possible, to just bury them without any words spoken.

He was a coal miner for 56 years and the last living surviving McCoy from the famed Hatfield-McCoy family feud that took place in Eastern Kentucky and Southern West Virginia in the 1880's and 1890's.

His funeral service was conducted in the Hatfield Funeral Home at Toler, Kentucky, by his pastors, Elder Charlie Whitt and Elder Elmer Smith. His body was peacefully laid to rest on the beautiful mountainside family cemetery overlooking where only the Tug Fork of the Big Sandy River separate the States of Kentucky and West Virginia.

Written by Elmer Smith
Clerk of the Mates Creek Association

CHARLIE ANDERSON BURGE

"At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matthew 18:1-4.

I feel that the preceding scripture is a true preface to be used in assembling a memorial of one, whom I feel beyond any doubt, was embraced in it, whose soul and spirit left the land of the dying on February 2, 1982, and entered into eternity, where time is known no more. This man's name was Charlie Anderson Burge, husband of Sister Bessie L. Burge. The above beautiful scripture was manifested to Sister Burge in a dream, shown her, while her husband lay in a nursing home in deep bodily affliction (quoting from the words of Sister Burge).

She dreamed that she and her son, Paul Burge, went to the nursing home and brought her husband to Paul's house. They got him out of the car and had him on the porch and she looked and her husband had become as a small child, around 3 or 4 years old. Her husband, the child, started walking down the hill and came to a body of water. He raised both hands above his head and went into the water. The thought came to Sister Burge's mind, "He wants to be baptized." She and her son, Paul, went into the water and got him out, wrapping him in a blanket. She then had the thought about one having to become as a little child before he could enter into the Kingdom of Heaven.

The following night Sister Burge had another dream in which the above scripture was spoken to her and made known in her

mind that it was the scripture she saw manifested in the first dream. She related to me that she had not a shadow of a doubt about her husband's soul not resting in God's eternal love.

A period of nearly two years has elapsed since his passing and Sister Burge has related to me several times that she wished that someone would prepare an obituary in memory of her departed husband. I had a very short acquaintance with him, of only a few days, possibly a week, but I hope I have been given knowledge from a Divine Source that long periods of time are not required to know one of God's objects of mercy and pity, or to be known, if so be that we are children of the most High God. Our kinship or relationship is in Him. As unworthy as I feel to be, I have endeavored in my feeble way to write what I hope has come from a spiritual origin. I have had acquaintances with many people here during all my life's span, and still feel that I really did not know them. In this instance it was a brief relationship with this poor one. Yet, I believe with all my heart that I was given to know him.

I shall refer back to October, 1981, when I first met Charlie Anderson Burge while he was hospitalized at Memorial Hospital, Martinsville, Virginia. (I was there at that time due to my husband's confinement there also.) (It was on the same occasion that I met Sister Bessie Burge for the first time, who has been a precious friend and sister, I hope, for Christ's sake.) I shall never forget the meek, humble countenance and sweet smile his frail face bore. His speech was much impaired due to having suffered a stroke for a period of more than five years. There was something I could see and feel while beholding his nearly helpless body. One day, I was in his hospital room and Sister Burge had not come. He was trying to attract my attention and I asked him what he wanted. He answered in a fairly plain voice, "Go home," "Go home." I could discern the weary tired hours of suffering and see the yearning desire to rest beyond the stormy seas.

It was not in the providence of the all-merciful God that he unite with the militant church, but he manifested a love for the true church of God in which he was unable to keep back the many tears which flowed while sitting under the sound of the Gospel. (This was related to me by Sister Burge.) He was a firm believer in the doctrine of absolute predestination of all things and of a covenant keeping, sovereign, unchangeable God. He attended the Primitive Baptist Churches as long as he was physically able.

I believe all who love the true church of God, all who have been taught of Him, are God-fearing men and women. I believe that Charlie Burge was such a man. "Blessed is every one that feareth the Lord; that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants around about thy table." Psalms 128:1-3. Notice! The ones who feared the Lord were already blessed, the fear being the fruits of the blessing. I believe that all who come in possession of this fear in their hearts know how it got there. "And I will make an everlasting covenant with them, that I will put my fear in their hearts, that they shall not depart from me." Jeremiah 32:40.

Charlie Anderson Burge was born on March 18, 1903, to his parents, the late David and Martha Dalton Burge, Stuart, Virginia. Some of his blessings survive: his wife, Bessie Louison Burge, who was like a fruitful vine by the side of his house; three sons, Paul Burge and Lloyd Burge, Martinsville, Va., and John Burge, Fredericksburg, Virginia, which were like olive plants round about his table; two sisters, Mrs. Sally Overby and Mrs. Kate Puckett, Stuart, Virginia.

His funeral service was held at Aaron's Corner Primitive Baptist Church, Patrick County, Virginia, on February 4, 1962, by Elder James G. Gardner, Elder J. S. Sechriest and Elder David Minter, three ministers whom he loved very much. His remains were laid to rest in the church cemetery to await the voice of the Son of God in that glorious resurrection when the jewels of God's mercy will have their afflicted bodies made whole. May God in His mercy comfort and strengthen Sister Burge together with the dear sons. May He give them faith to press onward, looking not backward, trusting in the hope of meeting together where parting will be no more. May they find comfort in these precious words, "A good name is better than precious ointment; and the day of death than the day of one's birth." Ecclesiastes 7:1.

Written by an unworthy one,
Rachel Clark Purgason
Rocky Mount, Va.
November 20, 1983

(The lovely friendship that Sister Burge, member of Aaron's Corner Primitive Baptist Church, has shared with this worm of the dust, has been most inspiring. "Let every thing that hath breath praise the Lord. Praise ye the Lord." Psalm 150:6.)

GRACIE BLALOCK ROGERS

Sister Gracie Blalock Rogers was born March 11, 1908, to Judson and Sarah Elizabeth Blalock in Person County, North Carolina. She died March 23, 1984.

Sister Rogers was received into the fellowship of Flat River Primitive Baptist Church and was baptized June 28, 1959, by Elder L. P. Martin. She remained faithful in attendance to her home church along with other churches of like faith and order until her afflictions confined her to her home.

"Rock of Ages, Cleft for me; Let me hide myself in thee" was one of Sister Rogers' favorite hymns. She requested that it be sung when she was baptized. It was also sung at her funeral.

Many years ago, Sister Rogers dreamed that she was in the cleft of that Rock, we feel from time to time in the many trials, tribulations and afflictions that she was brought through in this life, that this dream was a **Bethel Sport**, a source of great comfort and peace. When one of God's little ones is overshadowed by that Spirit and caused to feel to be in the Cleft of that Rock, it is surely joy unspeakable and full of glory.

Surviving Sister Rogers is her husband, Allen Rogers; four sons, Gadis and Howard of Timberlake, N.C., and Judson and Berlie of Roxboro, N.C. Two daughters, Inez Phelps, Roxboro, N.C., and Velma Woody, Timberlake, N.C.

Her funeral service was held at Flat River Church March 25, 1984, by her pastor, Elder L. P. Martin. Burial was in Berry's Grove Church Cemetery.

We miss her so much but would say with the poet,

"It is not death to die,
To leave this weary road;
But midst the brotherhood on High,
To be at home with God.

Therefore, be it resolved, that one copy of this obituary be sent to **Zion's Landmark** for publication, one to the family and

one recorded on the church records.

Done by order of Flat River Church in conference, April 21, 1984.

Elder L. P. Martin, Moderator
Johnnie Oakley, Church Clerk
Inez Rogers, Mildred Oakley, Committee

JAMES ODIE BRADSHER

On Wednesday, March 21, 1984, God removed from us the life of this dear brother at the age of 75 years in Alamance County Hospital, Burlington, N.C., after a lengthy illness. He was a native of Person County, N.C., and a retired farmer and general merchandiser.

He is survived by his wife, Sister Lois Rimmer Bradsher; three daughters, Mrs. L. A. Dixon, Mrs. Wayne Robinson and Mrs. John McAdams, Jr., all of Mebane, N.C.; two sons, Neal Bradsher and Tom Bradsher, both of Efland, N.C.; three sisters, Mrs. Minnie Walters and Mrs. Lucille Walters, both of Efland, N.C., and Mrs. Idean Rimmer, Hurdle Mills, N.C. One brother, Arthur Bradsher, Mebane, N.C., seventeen grandchildren and eight great grandchildren are left to mourn his passing.

He and his dear wife united with the Church at Wheeler's, Person County, N.C., on the second Sunday in November, 1970, remaining very faithful members, including Brother Bradsher right on up to the time of his death. Having been confined to a wheelchair for several years, he continued to fill his place as often as he was able, always demonstrating a pure love and devotion to the membership with a keen interest in the welfare of the church. Great patience was given him to endure his affliction and he seldom complained about anything. God blessed him with a devoted wife and kind children to administer unto his needs and they were all so faithful.

His funeral service was held at Wheeler's Church at 2:30 P.M. on Friday, March 23, 1984, by his pastor, Elder Burch Wray and Elder Jack Hawkins. Burial was in the church cemetery.

We feel that we should not grieve as he is released from his pain and sufferings here on this earth and he had a most precious hope; yet, we shall miss his kind and tender love, trusting in our faith and hope that this is not the end and that we shall meet again in a far better place. The church extends her love and sympathy to his family.

Approved by Wheeler's Church in conference this 12th day of May, 1984.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Clerk

EVA FLOWERS RENFROW

The death angel visited the hospital in Portsmouth, Virginia, on November 16, 1982. He took from her children a loving Mother, from me a Sister-in-law, and a very dear sister of Contentnea Church, a place she dearly loved.

Eva Flowers Renfrow was born in Wilson County, North Carolina, on June 20, 1897. On the third Saturday in September, 1927, she asked for a home at Contentnea Church and was baptized the following Sunday by Elder George Boswell. She was

the last person he baptized.

She was married to Johnnie Renfrow in October, 1914, and became the mother of eight children. Two of her children died at birth. Two sons and four daughters were blessed to care for her through her eighty-fifth birthday.

In 1972, she suffered a stroke and never spoke again, but she carried that sweet smile all the time. Her children cared for her all the time and never missed bringing her to church when she was able to come. She would look so happy to be there and as they rolled her in she was always carrying that sweet smile. They took her to church on the third Sunday in October, 1982, just three weeks before she passed away. She seemed so happy to be there. As each one came by to speak to her, she would give them a smile and a kiss on the cheek.

Her funeral service was held in Contentnea Church and was preached by Elder A. F. Langston and Elder Walter Barnes. Her body was laid to rest in the church cemetery beside the resting place of her husband who had passed away on February 12, 1973. How beautiful are the memories of the dear ones, both naturally and spiritually speaking, with the spiritual love continuing on beyond the grave.

May her children who cared for her in her declining years be made able to look to the One who holds the issues of life and death in His hands, for He alone is able to reconcile them in the loss of their precious Mother. May He continue to bless them and cause them to bring forth evidence of a Mother's tender love, even after her departure. Solomon said, "Cast thy bread upon the waters for they shall find it after many days." (Ecclesiastes 11:1) May it be God's will that her children be blessed to receive the true bread of Heaven at God's own appointed time, to be gathered for strength of sweetest memories of a precious Mother's love, as well as the dear church which she so dearly loved.

Written by one who loved her, a sister-in-law.

Annie Renfrow Williamson

ROBERT BATTEN

It was the will of God to take Brother Robert Batten from our midst. He was born in Johnston County, N.C., on April 19, 1892, and passed away on October 21, 1983, making his stay on earth 91 years, 7 months and 2 days.

He was married to Miss Martha Pittman and unto this union were born three sons, Elbert Iredell Batten, Clayton, N.C., J. B. Batten, Selma, N.C., and Leland Batten, Raleigh, N.C. All are living to mourn their loss.

He asked for a home with Creech's Church on April 2, 1959, was baptized by Elder M. F. Westbrook, pastor of the church at that time.

He loved his church and attended regularly as long as his health permitted. We believe he is now with our Saviour, with no more afflictions, pain or trouble. We hope the family will be made reconciled to God's will.

His funeral was held in the chapel of Parrish Funeral Home in Selma, N.C. Pastor Bill Jarrett and Pastor M. Norris officiated. His body was laid to rest beneath a beautiful mound of flowers to await the coming of Jesus; then to be awakened, to be like Him and be satisfied. He was buried in the Batten family cemetery.

We desire that a copy be sent to the family, one to **Zion's Landmark** for publication, and one be placed in our church record.

Done by order of Creech's Church in conference on Saturday, February 4, 1984.

Elder W. T. Barham, Moderator
Brother Arlen Brown, Clerk
Brother A. J. and Mary Pittman,
Committee

BESSIE SMITH THOMAS

On October 22, 1983, the Lord and Saviour Jesus Christ called our beloved sister to glory. She was a member of Goodwill Primitive Baptist Church, Henry County, Virginia, for 22 years. She was faithful to her church and all correspondent churches as long as she was able to go. She joined Goodwill Primitive Baptist Church June 3, 1961.

Sister Thomas was the daughter of the late James E. Smith and Fannie Smith. She was born in Winston-Salem, Forsyth County, North Carolina, on August 25, 1902. She married Joseph Montague Thomas, July 7, 1947.

Surviving are her husband, Brother J. M. Thomas; step-daughters, Mrs. Shirley Martin, Narrows, Virginia; Mrs. Frances Perdue, Patrick Springs, Virginia; Mrs. Viola Walker, Burlington, North Carolina. One step-son, Joseph Thomas, Eden, North Carolina; one brother, Sam Smith, Eden, North Carolina. Three sisters, Mrs. Blanche Craig, Eden, North Carolina; Mrs. Eva Barker, South Hill, Virginia; Mrs. Annie Spencer, Eden, North Carolina, with eleven step-grandchildren.

Her funeral service was held at Goodwill Primitive Baptist Church by Elder A. A. Doss, Elder J. G. Gardner, Elder Frank Pegram, Elder H. H. Meeks, and Elder D. P. Minter. Her body was laid to rest in Goodwill Church Cemetery to await the second coming of the Lord. She was a wonderful sister. We all at Goodwill loved her and miss her so much.

It is, therefore, resolved that three copies of this obituary be made: One for the church record, one for the family, and one for the **Zion's Landmark**.

Done by the order of the church in our conference meeting Saturday, March 31, 1984.

Elder A. A. Doss, Moderator
Brothr J. D. Cassell, Clerk
Brother J. M. Thomas, Asst. Clerk

MARY TART MESSER

Sister Mary Tart Messer was born October 9, 1890. She was the daughter of Mr. and Mrs. Westbrook Tart of Harnett County, North Carolina. She was married to Mr. James Messer. From this union came seven children. Mr. Messer preceded her in death in 1931. Her later years were spent with her children at Myrtle Beach, South Carolina.

Sister Mary Tart Messer joined the Primitive Baptist Church at Pleasant Hill, Myrtle Beach, South Carolina, the first Sunday in August, 1966. She was baptized by her son-in-law, Elder L. G. Mishoe, on the first Sunday in September, 1966. She was called to her immortal home on September 25, 1980.

She passed away, as she had lived, quietly and peacefully, as if she had fallen asleep. And we do believe she did fall asleep--"Asleep in Jesus." She was a very beautiful and gentle woman. All

of her life she was dedicated to principles of Christian virtue. She loved her Lord and family and showed love and passion to everyone she knew. Many times I was privileged to be in her presence. It always proved to be a blessing and pleasure to me. We still miss her so much.

Sister Messer's funeral was held at Goldfinch Funeral Home on Sunday, September 28, 1980, with Elder H. Grady Cox, Elder Leon Hardee and Elder Moses Paul officiating. Burial was in the Hillcrest Cemetery in Horry County, South Carolina.

Surviving Sister Messer are sons, William Messer, Conway, S. C., Melvin Lee Messer, Florence, S. C. Daughters are Mrs. L. G. (Armatha) Mishoe, Mrs. Raymond Mason, Mrs. Mamie Mishoe and Mrs. Bertha Mason, all of Myrtle Beach, South Carolina. Mrs. Maxie Keech, Washington, N. C. One brother, Mr. John Tart, of Linden, North Carolina; twenty grandchildren, forty-seven great-grandchildren and one great-great grandchild.

Written and submitted for publication in **Zion's Landmark** at the request of Sister Messer's daughter, Sister Armatha (Mrs. L. G.) Mishoe.

Ruthene Cox
Tabor City, N. C.

ZULA JOYNER NORMAN

Sister Zula Joyner Norman was born February 14, 1895, in Pitt County, North Carolina, and died January 15, 1983. She was the daughter of Annie Magalene Fulford Joyner and Jason Joyner.

How can I tell you of such a lady whose travels in this life were so very much an example of the children of God? She told me of her young years before God manifested His presence within her. She felt she had so much pride in the things of the flesh, and they became an abomination to her. The things that had been of such value to her before were reduced to nothingness. The satisfaction she had found in them now held no charm.

I was blessed to have her with me for a year. And I cannot tell the sweetness we were blessed to enjoy in the many hours that we talked. We were taken to the mountain tops and shed many tears of joy. How blessed I was to have been given the pleasure to talk of the wondrous love God has for His people. Her faith in Him never faded nor did she fear death. Many times, she told me her greatest desire was when she reached that river of death that God would take her hand and carry her over. My heart tells me He did.

The revelations to her on the scriptures were a gift that none but God's children can appreciate. She loved the doctrine of Salvation by Grace and her belief in God's power to some would be hard and harsh. For she believed that all things were predestinated. Yet in her speech, only His love for His people came through. And there was nothing but beauty.

Her life as filled with great joys and deep sorrows. The loss of her first born son was the beginning of her understanding of the touch of the Master's hand. Even though her enormous wish was that the son live, she was allowed to pray only "not my will but thine be done."

To live a long life was not her desire, if she could not take care of herself. But, through necessity, she spent her last years in a nursing home. And again she was given to be as content as could be.

She was in the nursing home when my beloved was taken from me. And when I saw her again she shed not only tears for him (for she loved him also), but wished so much to be with my children and me in our sorrow.

Her husband of forty-four years, Brother Ed Norman, preceded her in death February 2, 1957. And he, too, was loved by all who knew him. They were blessed with four children, three of whom survive: Ann Williamson of Goldsboro, N. C., Lucille Grenand of Sykesville, Maryland, and James D. Norman of Dunn, N. C.

Sister Norman joined Tyson's Primitive Baptist Church, Pitt County, North Carolina, in the early nineteen hundreds. On February 6, 1954, she and Brother Norman came to the church at Goldsboro and were received on Confession of Faith, showing much love and humbleness.

Although she is with us in body no more, she left a legacy of memories that remain with me and I am sure that others are in possession of such treasures that will continue for as long as we live.

Written by,
Addie Ellen Williams
Wilmington, N. C.

ODA HENRY EBERHART

We, the members and friends at Mt. Zion Primitive Baptist Church, Clarke County, Georgia, lost a dear Sister and friend, Oda Henry Eberhart, February 3, 1983. She had lived the greater part of her life in Barrow County, Georgia.

Her funeral was conducted at Smith Funeral Home by Elder W. C. Edwards and Pastor Henry Evans with interment in Barrow Memorial Gardens by the side of her husband of 61 years, Jessie F. Eberhart, who preceded her in death by approximately three years.

She is survived by one daughter, Doris Wheeler; four sons, J. B., Chester, Emory, and Branton Eberhart; one brother, three sisters, eleven grandchildren and seventeen great-grandchildren.

Sister Eberhart had a wonderful outlook on life and a smile on her face. She dearly loved her church and testified with David as recorded in Psalms 40: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And he hath put a new song in my mouth, even praise unto our God."

Resolved that a copy of this obituary is to be sent to the family, one kept for the church records, and one sent to **Zion's Landmark** for publication.

Done by order of Mt. Zion Church in conference on Sunday, March 11, 1984.

Elder W. C. Edwards, Moderator
Written by Sister Betty J. Ford, Committee

NOAH P. PITTMAN

Our Heavenly Father has seen fit to call from our midst our beloved brother, Noah P. Pittman. He was born in Johnston County, N. C., on September 6, 1893, and passed away on July 30, 1983, making his stay on earth 89 years. His parents were the late Jethro and Sarah Pittman, of Johnston County, N. C.

He was married to the late Sister Ida Pittman and to this union were born a son, A. J. Pittman of Selma, N. C.; three daughters, Mrs. Rader Jones and Velma P. Harvey both of Selma; and Mrs. Mazell P. Parrish of Dunn, N. C.; a brother Harvey Pittman of

Wilson, N. C.; a sister, Mrs. Addie Brown of Smithfield, N. C.; eight grandchildren and eight great-grandchildren.

His funeral was held in the Chapel of Parrish Funeral Home in Selma, N. C., with Elder E. T. Jones, Elder J. B. Williams and Elder S. J. Sauls officiating. His body was laid to rest in the Batten Cemetery on Route 2, Selma, beside the resting place of his wife, Sister Ida Batten Pittman.

Therefore, be it resolved, that a copy be sent to **Zion's Landmark** for publication, one to the family, and one to be recorded at Bethany Church.

Done by order of Bethany Church, Pine Level, N. C., in conference January 21, 1984.

Elder E. T. Jones, Moderator
Brother Leland Oliver, Clerk
Leland & Edith Oliver, Committee

MEETING NOTICES

ABBOTTS CREEK ASSOCIATION

The One Hundred Fifty-Ninth Annual Session of the Abbott's Creek Association will convene, if the Lord will, on Friday before the fourth Sunday in August, 1984, the dates being August 24th, 25th and 26th, 1984.

This session will be entertained by the Church at Pierce's Chapel, but will be held at Tom's Creek Church's meeting site, using their grounds and facilities for the purpose of convenience. Tom's Creek Church is located in Davidson County, N.C., about one mile north of Denton, (N.C.) Those coming from the east and west should take Highway (U.S. Route) 64 to where it intersects with Highway 109. Take Highway 109 south and watch for association markers about one mile outside of Denton, North Carolina.

The membership of Pierce's Chapel Church together with the entire membership of the Abbott's Creek Association extend to you a warm welcome.

We feel the need of your love and sweet fellowship.

W. I. (Bill) Atkinson, Clerk
High Point, N.C.

MATES CREEK ASSOCIATION

The One Hundred Thirty-First Annual Session of the Mates Creek Primitive Baptist Association will convene, the Lord will, with the Indian Fork Church, Culloden, Cabell County, West Virginia, beginning Friday before the first Sunday in September, the dates being August 31st, September 1st and 2nd, 1984.

Directions to Indian Fork Church are as follows: Those coming from the east, take Route 460 to the West Virginia Turnpike. Those coming from the south, Take Interstate 77 to West Virginia Turnpike, take I-64 to Hurricane, Exit 34. Take business Route 34 through Hurricane to Route 60. Travel one mile west on Route 60 to Culloden; turn left at Elementary School; one one-half (1/2) mile to church on your right.

A cordial invitation is extended to all our brethren, sisters and friends to come and meet with us.

Elmer Smith, Association Clerk
Ransom, Kentucky 41558

NEW RIVER ASSOCIATION

The next session of the New River Primitive Baptist Association will convene with Flower Gap Church, Carroll County, Virginia, located twelve miles northwest of Mount Airy, North Carolina, the Lord willing, on Friday before the second Sunday in September, 1984, and will continue through Sunday following, being September 7th, 8th, and 9th, 1984.

Those traveling via Interstate 77 North or South, take Exit No. 1. at Route 620. Turn right short distance; turn left on 691. Church is one and one-half miles on your right. Those coming on U.S. 52 North, turn left on Route 691 for three and one-half miles to church on your left. Those coming on U.S. 52 South turn right on Route 691 for three and one-half miles to church on your left. Watch for Association Markers or Pointers at these places.

We invite our brethren, sisters and friends to meet with us in our association with a special invitation to our ministering brethren.

Elder J. Sebron Sechrist, Moderator
Gervase E. Duncane, Clerk
N. H. Quesenberry, Asst. Clerk

SEVEN MILE ASSOCIATION

The One Hundred and Fourth Annual Session of the Seven Mile Primitive Baptist Association will convene, if the Lord will, with Reedy Prong Church, Johnston County, North Carolina, beginning on Friday, before the third Sunday following, the dates being September 14th, 15th and 16th, (1984).

Directions to Reedy Prong Church are as follows: Those traveling East on N.C. (Route 50, for 10 miles east of Benson, N.C.; turn right on S.R. 1124 and go approximately 2 miles to church. Those traveling East on N.C. (Route) 55, go 12 miles east of Dunn, North Carolina; turn left on S.R. 1124 and go 2 miles. Those traveling West on Hwys. 50 and 55, go 3 miles west of Newton Grove, N.C. on Hwy. 55; turn right on S.R. 1124 and go two miles. Watch for pointers.

We invite all our brethren, sisters and friends to come and meet with us. We desire to thank God for His mercy in keeping us together in peace, love and sweet fellowship and pray that He will continue this divine blessing with us.

J.W. Hawkins, Clerk
P.O. Box 922
Coats, N.C. 27521

LITTLE RIVER ASSOCIATION

The One Hundred and Fifty-Fifth Annual Session of the Little River Primitive Baptist Association will be held, the Lord willing, with the Church at Fellowship, Johnston County, North Carolina, the fourth Sunday in September, 1984, and the Friday and Saturday before, the dates being September 21st, 22nd, and 23rd, 1984.

Elder Curtis Parrish was chosen to preach the introductory sermon and Elder S.J. Sauls was chosen to be his alternate.

Fellowship Church is located about three-quarters of a mile south of N.C. Highway 210. Those coming by way of Angier, N.C.,

will follow Hwy. 210 east about eight miles to Johnson's Crossroad and turn right to the church. Those coming by way of Smithfield or Benson, go about two miles west on Highway 210 from the intersection of N.C. Highways 210 and 50 to Johnson's Crossroad and turn left to the church. Watch for markers at Johnson's Crossroad.

A cordial invitation is extended to all lovers of the truth to come and be with us during this session of our association.

John R. Green, Clerk
2825 Barmettler Street
Raleigh, N.C. 27607

YELLOW RIVER ASSOCIATION

The Yellow River Association is appointed to be held with the Mt. Zion Church, Clark County, Georgia, on the fourth Sunday, Friday and Saturday before (September 21, 22, 23, 1984). Mt. Zion Church is located about six miles west of Athens, Georgia, on Hwys. 78 and 29.

A cordial invitation is given to our brethern, sisters and friends with a special invitation extended to our ministering brethren.

Hewett Fleming, Clerk
P.O. Box 117
Franklin Springs, Ga. 30639

UNION MEETINGS

ANGIER UNION MEETING

The next session of the Angier Union Meeting will be held, if the Lord will, with Fellowship Church, Johnston County, N.C., beginning on Saturday before the fifth Sunday in July, 1984, and will continue through Sunday following. Elder Curtis Parrish was chosen to preach the introductory sermon and Elder T Allen Johnson is his alternate.

Fellowship Church is located about 1/2 mile east of N.C. 210 Hwy. and about three miles south of McGee's Crossroad (Int. of 50 and 210 Hwys.).

We invite our brethern, sisters and friends to meet with us with a special invitation extended to our ministering brethren.

E.T. Jones, Union Clerk
Fuquay-Varina, N.C. 27526

WHITE OAK UNION

The next session of the White Oak Union was appointed to be held with the Church at Maple Hill, Pender County, N.C., on the fifth Sunday and Saturday before in July, 1984. Elder Owen Kennedy was appointed to preach the introductory sermon and Elder Johnnie Carrol is his alternate.

Maple Hill Church is located on N.C. Hwy. 50, 1/4 mile east of intersection of Hwys. 50 and 53 at Maple Hill, N.C.

A cordial invitation is given to our brethern to come and be with us, especially ministering brethren.

V.E. Davis, Clerk
Richlands, N.C.

BLACK RIVER UNION

The next session of the Black River Union was appointed to be held with Bethsaida Church, Harnett County, N.C., beginning on Saturday before the fifth Sunday in July, 1984, and will continue through Sunday following. Elder W.C. noles was chosen to preach the introductory sermon and Elder R.L. Fish is his alternate.

Bethsaida Church is located about two miles south from Benson, N.C. Take Route 27 from Benson, N.C., toward Coats, N.C., and turn left at first paved road; go 1/2 mile to church on your left.

A cordial invitation is extended to our brethern, sisters and friends to come and be with us in our union meeting, especially ministering brethren.

Alonzo Barefoot, Clerk
Newton Grove, N.C.

BLACK CREEK UNION

The next session of the Black Creek Union was appointed to be held with the Church at Memorial, Wayne County, N.C., on the fifth Sunday and Saturday before in July, 1984. Elder Walter Barnes was chosen to preach the introductory sermon and Elder Delbert Carraway is his alternate.

Memorial Church is located about two miles southwest from Fremont, N.C. In Fremont go one block south of main stop light on U.S. 117 and turn right. Go two blocks and then turn left. Keep straight to church for two miles on your left.

We extend a warm welcome to our brethern, friends and lovers of the truth to meet with us.

J.B. Williams, Union Clerk
Rocky Mount, N.C. 27801

MILL BRANCH UNION

The next session of the Mill Branch Union was appointed to be held with the Church at Mount Pleasant, Bishopville, South Carolina, beginning on the fifth Saturday before the fifth Sunday in July, 1984, and will continue through the following Sunday, if the Lord will.

Traveling directions are as follows: Those traveling Int. 20 West from Florence, South Carolina, turn right on U.S. 15 Hwy. Go to first blacktop road. Turn left and proceed to church on your left.

We extend a special invitation to our ministering brethren, brethern, sisters and friends. We will be more than glad to have you visit us in our union meeting.

J.D. Wright, Union Clerk
Tabor City, N.C. 28463

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held, if the Lord will, with the Roxboro, North Carolina Primitive Baptist Church, Roxboro, North Carolina, beginning on the fifth Saturday in July, 1984 and continuing through Sunday following.

Elder Burch Wray was chosen to preach the introductory sermon and Elder Wallace Oakley is his alternate. We welcome our brethern, sisters and friends to meet with us, especially our ministering brethren.

Bernard Whitefield, Union Clerk
Carrboro, N.C. 27510

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

VOL. CXVII

JULY-AUGUST, 1984

NUMBER 4

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

CONDUCT ME AS THINE OWN

My Jesus, as Thou wilt!
Oh, may Thy will be mine:
Into Thy hand of love
I would my all resign.

Straight to my home above,
I travel calmly on;
And sing in life or death,
"My Lord, Thy Will Be Done."

Benjamin Schmolke, 1672-1737

Through sorrow or through joy,
Conduct me as Thine own;
And help me still to say,
My Lord, Thy will be done.

(Benjamin Schmolke was a Dutchman, a native of the country of Holland. He was a Baptist by belief and profession. His beautiful poem was translated into the English language from the Dutch language by Miss J. Borthwick sometime in the latter 18th century. Editor.)

My Jesus, as Thou wilt!
Though seen through many a tear;
Let not my Star of Hope
Grow dim or disappear.

Since Thou on earth hast wept,
And sorrowed oft alone;
If I must weep with Thee,
My Lord, Thy will be done.

My Jesus, as Thou wilt!
All shall be well with me;
Each changing, future scene
I gladly trust with Thee.

Will you send us a new subscriber or subscribers?
This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

REQUEST

Dear Brother Mewborn,

I received your very kind letter. Thank you so much for taking the time to write me such a good letter which made me feel very humble. It seems the older I get the more goodness I feel toward people whom I feel that I can call my true friends.

Brother Mewborn, for some time now I have had some thoughts on how you might feel towards the possibility of, perhaps, republishing my experience, that was published in the December 1, 1970, issue of the **Zion's Landmark**, mainly because of my son who was in my experience. This desire is not because I desire any publicity because of his God-given talent in the field of art, the Lord knoweth my poor heart, but because of God's great blessing towards my family and me. All during the time I was carrying this child, these were surely the most darkest hours of my life. I felt at that time that I never deserved any love from my parents and how I wondered if God could have ever loved me. But somehow deep within I felt that the good Lord would see me through victoriously.

The day this child was born and was laid in my arms for the first time, I could never express the great deliverance and the great love that I felt. When he was just a toddler, his Granny Kate Barber lived in Ruffin, N.C., and she was a member of the Lick Fork Primitive Baptist Church nearby. She looked after John, our son, and also our oldest child for my husband and me to work. She often told me that John would be a great man some day.

It was there in the old house in Ruffin, North Carolina, while she was caring for John that he drew his first picture at 4 years of age on paper on which the laundry came in. The picture was of a whale spouting water in a tropical sea. I never realized that John still remembered this until I began reading it in an art

magazine a few months ago, which contained some data and facts pertaining to John's life. I do feel deep down within that this great love and inspiration our son has always felt for the sea, which you might say is what he is now putting into his paintings that are being sold nationally and internationally, go back to World War II and the two years that my husband, Morton, was in the combat zone in the South Sea Pacific War Theatre. I have heard it said that just before the break of dawn is when it is always the darkest. I do believe that my husband's experiences with my experiences and convictions that were given me at the time, also those of Granny Kate Barber who gave up her oldest of six children which she had raised alone except with the help of God, were all ordained in His eternal purpose to teach me of man's nothingness in His sight and of His unlimited, sovereign power over everything! Tony John Barber, Mrs. Barber's husband, died while these children were small. Truly, it was a very dark and trying time for all of us.

I am made to feel today the great beauty that is being brought out in John's paintings that people everywhere seem to enjoy and appreciate, go back to this wonderful old hymn that has been sung so much in the church meetings of God's humble poor for many years:

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
Willow Spring, NC 27592

ASSOCIATE EDITOR

GEORGE A. FULK
Pilot Mountain, NC 27401

PUBLISHED BI-MONTHLY

VOL. CXVII JULY-AUGUST, 1984 NUMBER 4

\$7.00 PER YEAR -- 2 YEARS \$13.00
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
Second Class Postage Paid at Benson, NC 27504
USPS 699-220

GOD HEARD PRAYER

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
He rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The Bud may have a bitter taste,
But sweet will be the flower,

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

(Cowper)

Brother Mewborn, I do not feel at this time to change one word of my experience that was published in the December 1st, 1970, issue, of the **Zion's Landmark** except for the mistake in the spelling of my name. If you see fit to republish it along with this letter, you may do so. My name was spelled "Barker." It should read "Barber." I will appreciate it very much if you will make this correction from the original publication.

Thank you for all your kindness and for your prayers for our family. I hope if it will be the Lord's will that each of our family could some day meet yours.

God Bless You,
Annie Barber
Danville, Va. 24540
November 5, 1982

Dear Brother and Sister Adams,

It was a great pleasure to meet both of you at Raleigh Church at Raleigh, North Carolina, last Sunday. About three weeks ago I had a mind to call Elder Charlie Thomas, whom I had not talked with in about eighteen years. While we were talking, he spoke of the meeting that would be held at the Raleigh Church, the second Sunday in August and it impressed me in such a way that I decided to go if my husband agreed and he did, so we took the trip and I enjoyed it very much. It seems that here and there the Good Lord sees fit to lift us up when we feel so low and cast down, for He is the only One who knows our hearts and what we are in need of.

One of my uncles sent me some copies of **Zion's Landmark** several weeks ago. In some mysterious way, the effort to write seemed to give me some comfort and relief. For over three years I believe I have actually walked through the valley of the shadow of death in tribulation, but I can say for the past few weeks there seems to have been a great calm. Through it all I can say as did Job, "But He knoweth the way I take and (I hope) when He hath tried me, I shall come forth as gold."

I was reared in the Primitive Baptist Church and it seems some of the sweetest memories, although I could not understand the preaching until later years. After I married I very seldom had an opportunity to go to any of the churches and practically drifted away from them. It was after World War II when a great change began to take place in my life. My husband had been drafted and sent overseas for two years, leaving me with one small child. While he was away, I tried to live the very best that I knew, particularly for the sake of our child and my husband who meant more to me than anything else on earth, but after he returned and, as time went on, I began to realize that my righteousness was nothing but filthy rags in the sight of the sin-avenging Lord.

I believe my experience was a lot like that of the Apostle Paul, for I was struck down and brought to the end of my strength; my whole life came before me as filth and corruption and I knew there was no hiding place for such a wretched sinner as I felt to be. I could not live and I could not die, but I knew without God's mercy that hell would be my doom.

I could now see my mother and father as saints of God, and wherever I went, whether walking on the streets or sitting in the Doctor's office, I could almost point out by a mark seen in the forehead of those who claimed a hope in Christ and those who did not. Yet, I felt myself the worst of all.

During the time I was going through this awful conviction, I attended Lick Fork Primitive Baptist Church with some of the family and I will never forget the Heavenly view that I had one morning as I sat in the church meeting. I could see those dear old people there as the true Saints of God and with tears streaming down my face, I wondered how a sinner like I was could ever be enabled to love those Saints.

I did not know who the Elder was that was standing in the pulpit preaching but I knew the power of God was coming down from Heaven through this man. That day my greatest desire was to unite with the church and be carried to the river and be baptized and follow the Old Baptist as long as I lived, but I did not feel that I would ever feel fit to ask for a home among them and realizing too that my husband could not understand their doctrine as he manifested very little concern for any church. So it seemed there was no way for me until God's own appointed time, but at that time of my great tribulation and during the two years my husband had been in the war, it seemed the greatest desire of my heart and the only ray of hope was that God bless me with a little son just like my husband whom I esteemed so highly. So in all of my suffering I continued to beg God for mercy and for a little son that it might prove a token of God's love for me.

My son was born about a year after my husband's return from overseas. I believe he was actually born with a smile on his face. About a month before he was born, I dreamed I was sitting in a one room log cabin with my younger brother, Hicks (Meeks), who was about ten years old at that time. I thought the floor of the cabin had been cleaned with white dirt and my brother and I were sitting in the middle of the floor capping big red strawberries when suddenly a great ray of light came down from above, through the front door and was shining down at mine and my little brother's feet. I thought I was thinking to myself that I should tell my brother to turn that light out because it was too powerful to shine on earth, but I could not speak.

When I came home from the hospital with my son,

it was on the most beautiful Easter Sunday that I had ever seen and I remember my husband bringing in to me some of the first strawberries out of my Father's strawberry patch.

My son is now twenty-three years old, he has completed four years in college and is now married. He was blessed to win a scholarship for his first year in college and many other honors through his schooling due to his God-given talent in art.

When we went to his graduation in Richmond, Va., last spring a year ago, tears of joy streamed down my face as my mind wandered back on how this great miracle has brought me out of my suffering in which I felt it had no end. Through it all I was shown the true church of the true and living God and had it not been for the goodness and mercy of God I would not have been spared to sit here tonight trying to tell just a small part of this great miracle that actually took place in my life many years ago.

I have learned through the years the things I have suffered over the most, have always proven to be my greatest blessings. My prayer is that God will continue to grant me grace and strength that I may continue on until the end of my journey here on earth and that I may be able to say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

I hope you both will have a mind to pray for our home and family.

**With spiritual love,
Mrs. Annie Barber
133 Burwood Place,
Danville, Va. 24541**

ABOUT JOHN M. BARBER

In connection with Sister Annie M. Barber's experience and the miracle that God performed in her life, I feel, perhaps, that many would be interested in knowing more about her son, John, and his God-given talent in the field of art. Professionally speaking, John Barber is a Virginian who paints Virginia. But his reputation goes beyond Virginia, beyond the Chesapeake Bay, his favorite subject. His work has a universal appeal, world-wide: Virginians, humbly proud of their home, humbly proud of their historical heritage, appreciate John Barber's God-given talent and work. Lovers of the sea and its vessels appreciate his work.

I shall give below a portion of a biography that ap-

appeared in the national art magazine, *PRINTS*, the November-December, 1981, issue as follows:

"Born to land-locked parents in Danville, Virginia, the boy (John M. Barber) who was to become at least a spiritual 'waterman' had neither art background, environment nor finances to encourage him. And yet, he produced his first painting at the age of four, on craft paper which laundry comes in; it was of a whale spouting up water in a tropical sea. 'It's odd,' he reflects, 'because I'd never seen the ocean.' By the time he was seven, he was selling his sketches, and helped earn pin money all through high school by entering work in school and county fair competitions, usually netting anywhere from as little as \$5.00 to as much as \$7.00.

"There was no college in prospect for John. He was expected to get a job in the textile mill, marry, buy a trailer and raise a family.' Instead, his high school art teacher, Lucille Walton, helped him pull together samples of his work and letters of recommendation which won his 'freedom' - a one-year fellowship from The Virginia Museum of Fine Arts to attend Virginia Commonwealth University. He completed his study in art thereby bartering paintings for rent, meals and even dental bills.

"Without question, the most important influences on his art were Miss Walton (who recognized and encouraged schooling in art), his mother, Mrs. Annie M. Barber, Danville, Va., and Jim Wise, president of The Olson Research Institute, John's business partner, who set up Commodore Galleries in Alexandria, Va., in 1978, exclusively to publish and market John's art. Last, but hardly least, John's wife, Kathleen, 'who provides the inspiration, support and quiet time needed' to nurture her husband's talent.

"Contrary to the merry myth about artists being wackler than wise, John Barber is, himself a good businessman and was selected in 1981 as an "Outstanding Young Man in America" through a program of the U.S. Jaycees. Kathleen admits 'John is afflicted with common sense and is conservative by nature. He was in corporate artwork for 10 years and, although not especially happy, gained a lot of business discipline which I think has helped make him successful as an artist. There are many fine artists around who don't have business minds, or they don't have a good friend and partner like Jim Wise.'

"Kathleen's, John's wife's, major responsibilities are as advisor to John and keeping the family running smoothly. Since John's studio is on the third floor of their Richmond home, this can be 'a bit tedious at times.' The Barbers have two sons, Adam, age 8, and Joshua, age 4.

" 'She's my storm anchor, concludes John, salting his conversation, as with watermen lingo.' 'A storm anchor steadies the vessel and keeps the bow into the wind preventing broaching or pitchpoling. They've kept many boats from going down in rough seas.' End of Quote, *PRINTS*, Nov.-Dec. 1981, page 20-22.

John M. Barber, who now resides in Richmond, Va., is a nephew of Elder Hicks Meeks, Ridgeway, Va., and Elder Hoover Meeks, Ridgeway, Va., both ordained ministers in the Primitive Baptist Church and faith.

We feel that Sister Annie M. Barber, and her husband, Mr. Milton J. Barber, have the full, rightful privilege to feel proud of their son. But, as we mentioned together in a recent conversation, we do not lose sight of the Giver who said of Himself: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights,

with whom is no variableness, neither shadow of turning." James 1:17. It is humbling to know that, as Sister Barber said, "It is God's great blessing towards my family and me." Solomon said "A man's gift maketh room for him, and bringeth him before great men." *Proverbs 18: 16*. How true are these words both in a natural sense and also in a spiritual sense.

Editor

GOD'S REVEALED TRUTH IS HID FROM THE WORLD

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." 1st Peter 4:1. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." 1st Peter 4:13.

In the above scripture we are told to rejoice, but the sum total of mankind, all of them, including us who acknowledge the possession of a precious hope in Christ, as well as those who make no such acknowledgement, are prone to complain of our uneven journey through this life. Our carnal, sinful mind does this for us. But, we are made to realize, even though the road of our life has been difficult, by reading the scripture, that we have had it easy in comparison with that of our Lord Jesus Christ.

First, we read in Luke 2:7, "And she (His mother, Mary) brought forth her first born and wrapped Him in swaddling clothes, and laid Him in a manger (why?) because there was no room for Him in the Inn." The Lord said of Himself, "Foxes have holes, and birds of the air have nests; but the Son of man hath no where to lay His head." Luke 9:58. Even the most lowly one of mankind has not been denied a place to lay his head at birth. So we see the humble beginning of our Lord and Saviour Jesus Christ. "No where to lay His head."

During His stay on earth He had an humble vocation...just an average one like you and me. But He had wisdom which the carnal mind of earthly man has never known, much less will it ever know anything about. "And when the sabbath day came, He began to teach in the synagogue, and many hearing Him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? **Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon?**

and are not His sisters here with us? And they were offended at Him." Mark 6:2,3. So we see that it does not take the wisdom of the carnal mind of man to teach the mighty works of God, but it takes the wisdom of the Spiritual mind, known only by revelation from that Higher Power. Only those that are Spiritually minded can be taught this wisdom. This truth is verified by the Apostle Paul, "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:17.

A young student from one of our local universities in this area told me recently that he was planning to quit the one he is now attending and go to a seminary "to learn" to be a preacher. What wasted effort! One man teaching another! If the Spirit of God is absent, nothing is left but the flesh. He asked me what doctrine I believed and when I told him "that upheld by the Primitive Baptist," he said, "Oh yes, I know about them; they speak in the unknown tongue." And he added, "no one understands it but those that are of that particular faith." When I later meditated and thought about what he had said, I realized not all was wrong with his evaluation of the truth as believed and preached by our ministers. It **IS** an unknown tongue to an unbeliever and no one is given or blessed to understand the language but the believer. And the schooling a true believer receives is not taught and learned in a classroom of natural schools but that of hard knocks, trials, troubles, afflictions and tribulations. Was this not the experience our Mighty and Powerful Teacher had before us during His life here on this earth? The Apostle Paul said he was not taught it by man, neither did he learn it from man **BUT BY THE REVELATION OF THE LORD JESUS CHRIST**. Can any earthly creature (man) learn it in any other way? The scripture and our experience teach us that it cannot be done, except in the only one way.

It is recorded, "When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for **FLESH** and **BLOOD** hath not revealed it unto thee, but my

Father which is in heaven." Matt. 16:13-19.

Has the method and manner of God's teaching, including His purpose, changed since He spoke those words just quoted in the above paragraph from Jesus' own language? Definitely not! Until this day, the **flesh** and **blood** of mankind cannot reveal the sacred or divine truth of the scripture to another man. Now, as it was then, it is revealed only by God above. Only God's **CHOSEN** people can understand in part this mystery that is within a mystery. The method of teaching (revelation) is a mystery and the contents of the revelation (the truth) is a mystery, each of them to the carnal minds of men. Dear reader, if God has seen fit to reveal a portion of it to you, how very blessed you are! The masses of mankind are not included in this blessing from Heaven. For we read that God said, "I did not set my love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Deut. 7:7. Man does not make the rules of God's divine providence and he does not do the teaching. Everything is ruled by the **SHALLS** and **WILLS** of God according to His divine purpose. It has ever been thus and it will always continue, as such.

When men go out to learn how to preach, as they say, we may readily know that they have not been shown that flesh and blood cannot teach them the truth. The world is full of those who tell it like they have learned it from other men.

The Lord Jesus Christ, as I understand from the scripture, in His ministry upon earth, spent much of His time while here teaching, but He had wisdom from above revealed to Him from His Heavenly Father. He said, to the unbelieving Jews, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said." John 18:20. These unbelieving Jews might have asked those believers whom Jesus mentioned in this scripture, but without revelation they will continue in this lost condition. He also healed the sick that produced results known as miracles to His elect. His medication of faith was sure to cure for not a purpose of His has ever failed. His works were the works of compassion for those in distress. His foreknowledge of that hidden truth and the Will of His Father prompted Him to perform these kind deeds.

Where there was despair, He gave hope. His promises sustained His people because they could be relied on and He (Jesus) had the power to keep them. He promised to love and protect His elect people and the experiences that He gave them taught them to trust in Him and Him alone. How wonderful it is to have such a Friend in whom you can trust...One who never fails.

The Father said, "I will never leave thee, nor forsake thee." Hebs. 13:5. "And, lo, I am with you always, even unto the end of the world." Matt. 28:20. Blessed are the chosen, elect children of that Higher Power who watches over them as long as they live on this earth. (How many times has this sinner thought of these two scriptures!)

He healed the sick, opened the eyes of the blind, enabled the lame to walk, cleansed the lepers, unstopped the ears of the deaf, raised the dead to life, preached the Gospel to the poor and made known to the thief on the cross in the very last moments of his life that his eternal destiny had been secured. In what school did the thief learn this lesson...to beg for mercy? What it takes in this school is the reception of mercy of the God whose power to perform is unlimited, sovereign and unsurpassed. We are made to realize that man cannot learn this lesson sitting in a comfortable chair in an air-conditioned classroom. His schooling is that of hard knocks and his classroom is sometime in the "waste-howling wilderness," the "barren desert," or in "the belly of the whale." God's children, learn from experience. Like the Apostle Paul and many of the other inspired writers of the truth, we too must learn by revelation and experience that the **WAY** is not easy, nor is it in the hands of earthly man. God's people must be sifted through a sieve to get rid of the dross. They have to be put in a burning, fiery furnace of affliction to burn out self-works and self-righteousness. Here they will learn where their hope is and from whence all their help cometh. Here, they learn the true meaning of humbleness and of a meek, contrite and lowly heart. Here, they learn to trust the One who can perform. He says to the distressed and lonely, "I have seen thy tears: behold, I will heal thee." II Kings 20:5. And to continue on, "I am the Lord that healeth thee." Exodus 15:26. He raised Lazarus from the dead. "The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record." John 12:17. And if we are the children of

God, He raises all of us who are dead in trespasses and sin when He shines His glory on us and gives us momentary respite for a brief period of rest from our unworthy condition. He then clears our mind from carnal worthiness and blesses us with Spiritual thoughts of Him. For a little while "our mind is stayed on Thee," and we have blessed peace in our soul. Oh! to be blessed to continue in that state forever. But it is not to be and our uneven journey continues on and comes to an end only at the appointed time of God. As long as we remain in this wilderness of woe we will experience trials, troubles, tribulations and afflictions. When they get too hard to bare we are then made to turn to Him for help and we take comfort in the sweet promises He made to His children before they were born. Then, we live in hope that we are included in that number so highly blessed.

One promise that sustains us is that He tells His children that they have a "Friend that sticketh closer than a brother." Prov. 18:24. What a wonderful promise! And, Oh, how often we feel that we need that Friend! When we hear of sinful man boasting of the work he does for the Lord, we recall the work of a lowly Carpenter who was laid in a manger at birth and who had vested in Him the power to heal the sick and raise the dead without the help of man. Man in comparison cannot draw another breath, even the one we just drew, without the will of that Power from on High. What would poor sinners do if all we had to depend on was another helpless man such as ourselves? We are even warned or admonished not to put our trust in man. Our trust must be placed in God. Oh, if this sinner had more assurance that my teacher was the Father which is in Heaven that revealed it unto Peter! But we continue on in our journey here in the hope that sustains us. This fact was established and settled long before we arrived...God's promises sustain us. We have been taught and the end result of that teaching is that He is the Higher Power who is our only Friend in time of need. I hope that I have been made thankful that my belief does not coincide with all the preaching and teaching that is rampant in our land today. My sincere hope is that I was included in that number of souls that Christ received from His Father and for whom Christ died on the rugged cross of Calvary to redeem. What more could anyone want? What can a man do for you if he cannot be trusted? I believe you know all about that.

Oh dear believer, may God blessed us to follow the counsel of His word in the scripture, "Trust ye not in a friend." Micah 7:5. But, "trust in the **MERCY** for ever and ever." Psa. 52:8. Sometimes, when you feel that life and has not been good to you and feel to wander alone in the dense forest of life and find yourself learning against a sturdy old oak tree because you feel it can support you, may you be blessed to recall the scripture, and say it aloud, "In thee, O Lord, do I put my trust: let me never be put to confusion." Psa. 71:1. And remember, too, that the mighty wind can uproot that sturdy old oak tree and blow it away, but there is nothing on earth that can destroy the power of God to help you if it is His will and you are His child. May God bless us to have His given Faith, dear lonely one, and may He keep us from being "put to confusion." Remember, "there is nothing too hard for God." May He bless us to trust in **HIS MERCY** which is our Sturdy Old Oak Tree. It is as strong as the Rock upon which His everlasting foundation is built, His eternal truth. He has said, "I will supply **ALL** your need." See Phillipians 4:19. What a bright light in the darkness of despair in the dense forest of life! Blessed assurance! How often do the afflicted and poor, the lonely and distressed, feel that they need it. We do not think much about it until the need arrives. "There is a Friend that sticketh closer than a brother." Proverbs 18:24. A Rock of support!

"I need Thee, precious Jesus,
I need a Friend like Thee;
A friend to soothe and pity;
A friend to care for me.

I need Thee, precious Jesus,
For I am very blind
A weak and foolish wanderer
With dark and evil mind."

If you and I are among that number of His children, we have that Friend who cares for us "A Friend that sticketh closer than a brother." He will always be there in the time of need for He appointed that time and season.

Elizabeth C. Edwards
Boylan Avenue
Raleigh, N.C.
September 26, 1982

LOVE AND APPRECIATION

Dear Elder Mewborn,

For the benefit of those who have had the mind to respond to my letter that was published in the "May-June, 1984" issue of *Zion's Landmark*, in which I stated my desire to hear from anyone who "Feared The Lord," I want each of you who has written to me to know that I do not have the tongue of utterance that could in human words tell you how much it has meant to me to receive each card and letter; also, many thanks to the ones who have loaned me tapes (or recordings) of our ministers' sermons.

There have been times throughout my uneven journey here that, seemingly, my tongue failed for thirst and I did hunger. But the glorious storehouse of God's mercy has never been exhausted and the deep, sweet well of water from whence is drawn that water of life, has never run dry. There has been a small crumb, here and there, along the way, with a few drops of that living water, always just enough, that has sustained me. Whether I am a subject of God's sovereign grace and eternal love, I do not know, but He made this promise to someone, and that which He promised He will also perform. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isa. 41:17. It is a wonderful thought to have the assurance that the Word of the Lord shall stand for ever. It is not possible that God should lie, alter or forsake His promises.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name. If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jeremiah 31:35-37. Is this not evidence that the promises of God are sure, being on a solid foundation? "Once have I sworn by my holiness that I will not lie unto David." Psa. 89:35. Yes, within Himself, He swore by His own Holiness and not by some man.

So, dear children of God, I believe beyond any doubt that all who are recipients of **THE LOVE** that flows through the eternal covenant which God made with the House of Israel through His Son before worlds began will from time to time at His time reap with joy the manifestation of this promise: "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isaiah 35:6. I feel, if not deceived, I have been blessed a few times to feast upon this Heavenly Manna, even as I lay

"Beside the Gospel pool,
Appointed for the poor,
From time to time my helpless soul
Had waited for a cure."

I did not intend to get into "length," but only intended to drop a few lines of appreciation to each one that I have heard from, and even if you have not responded by word, I even appreciate your thoughts, not that I feel worthy of them.

I shall attempt to give a brief description of the circumstances here at my home (with the handicapping circumstances and afflictions) to you who have made inquiry. It is due to my husband having been an invalid for over six (6) years, having been in bed for over six (6) years, but only completely helpless of helping himself for a period of about two (2) years or more. Before that time he could get out of bed and walk to the bathroom by himself. At this time he cannot sit up and much of the time he cannot raise his head from off the pillow. He only weighed 90 lbs the last time he came from the hospital, but since then he has lost much more weight, possibly weighing now less than 75 lbs. At times he suffers much, struggling for breath. God has made him reconciled to his lot and he is made thankful for what breath he is able to draw.

Brother Mewborn, before I close my letter, I do want to say that Sister Elizabeth C. Edwards, Raleigh, N.C., has been writing to me for approximately a year. She (along with others) is a gifted, devout writer for the *Zion's Landmark*. I know that she has been writing for over twenty (20) years. Her letters have been most inspiring to me. Her revealed knowledge to expound the scriptures surpasses many. I would thank the Lord, if He would bless me, for His gift to her. We do not covet. We know that she knows from whence it all comes! The *Zion's Landmark* has been blessed with many gifted writers and I desire that many more would write and tell the Lord's people "How it has been with them!"

Submitted in much humbleness and appreciation,

I trust,
Rachel Clark Purgason
Route 2, Box 275
Rocky Mount, Va. 24151
August 8, 1984

GOOD NEWS FROM SIMPSON CREEK CHURCH!

Dear Elder Mewborn,

I am sending a check for a two years' subscription to *Zion's Landmark* for Brother George M. Paul, Jr., Aynor, South Carolina, in memory of my precious brother, George M. Paul, Sr., whom the Lord saw fit to call home in 1976. We have missed him so much!

My nephew, George M. Paul, Jr., asked for a home with Simpson Creek Primitive Baptist Church, at Loris, South Carolina, on the second Sunday in June, 1984, and was baptized by Elder Wells Horne, our pastor, assisted by Elder Lane Horne, on the fourth Sunday afternoon in June following.

At the closing hymn of the baptismal service, a young brother, Brother Ernest Duncan, came asking for a home with the church and was baptized on the second Sunday in July. Brother Paul and Brother Duncan both were in service during the Vietnam War at the same time. Simpson Creek Church feels blessed to have such fine young men in our midst.

Brother Mewborn, I hope that you and your wife and family will be blessed to visit us again this year in the Mill Branch Association. We enjoy having you, your wife, her mother, Sister Turlington, and others who come with you.

Please use the extra money as you see fit for the business of printing the *Zion's Landmark*.

An unworthy sister, if one at all,
Macie [or Eunice] Paul James
Loris, South Carolina
August 25, 1984

LOVE EXPRESSED FROM DR. C. B. HALL

Dear Brother Mewborn,

It was wonderful, indeed, to be with you, the brethren and their wives, the sisters in the church and the friends at the Lower Country Line Association the first weekend in July, 1984. How I wish I was nearer so that I could hear the utterances of you and the other ministering brethren on His sacred Word. I marvel at the gifts, realizing at the same time that they come from only *one GIVER!* I feel so unworthy of the blessing of being among these blessed people. Hopefully, that is normal.

If not deceived, I love my Lord and I do pray for His guidance at all times. As I already know, He is more than generous in the blessings He has bestowed upon unworthy me.

I have enclosed my check for \$30.00 Please extend my subscription for the *Zion's Landmark* for another year and use the remaining portion for the upkeep of our paper.

Your brother in hope, always,
Charles Baynes Hall, D.D.S.
Washington, D.C. 20016
August 24, 1984

(Brother Hall was a son of the late Dr. C. B. Hall, also a dentist, who was an associate editor of our paper, *Zion's Landmark*. He was a gifted minister and writer and passed away in 1927. Dr. Hall, his son, was received into the fellowship of Mebane Primitive Baptist Church, Mebane, N.C., last May, 1983, a year ago, and was baptized by his pastor, Elder Burch Wray, assisted by your unworthy editor. Dr. Hall is a loving, gracious brother. J.M.M.)

EDITORIAL

"DRAW ME, WE WILL RUN AFTER THEE."

S.S. 1:4

... Song of Solomon 1:4 reads, "Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee."

... Here, the church is making a petition to the Father to draw them to Him for they cannot follow Him until He first draws them. In John 6:44 it is recorded, "No man can come to me, except the Father which hath sent me draw him." The source of a soul's coming to Christ began in eternity and is not the result of the so-called free-will (human) desire of a creature who in his innate sinful nature is inclined toward carnality and stoutheartedness until the Lord has worked with him and in him and given him the earnest desire to come to Jesus. The Father must first draw the sinner and show him how exceedingly sinful he is and unworthy he is. As a result of the drawing work of the Father, the greatest desire of this one's heart is to come to Jesus whom his soul loveth.

If one is being drawn, he is moving. It may be very

slow at first as a result of the stubbornness and stout-heartedness of the sinner's hard and stoney heart, but the Father does not let up on this drawing. He that hath begun a good work in the sinner's heart will not let up on His work. "He will perform it until the day of Jesus Christ" (Phillipians 1:6) for He loves that sinner with the same love with which He loves His Son. So, there is no let up to this drawing until this one comes to Jesus for he is one that the Father hath given to His Son in eternity.

The Father has promised to take away the sinner's hard and stoney heart and give him a heart of flesh. This drawing by the Father will do that very thing. The poor sinner (of himself) cannot change this hard and stoney heart into a heart of flesh. None but the Father does that operation in His drawing the sinner to His Son. Then the greatest desire in that sinner's heart is to come to the Son, the Lord Jesus Christ, but it will be only at the appointed time of the Father.

Let us quote again John 6:44, "No man can come to me, except the Father which hath sent me draw him." This chosen one is not interested in this coming until the Father has started the drawing. The poor sinner now comes to Christ for life, that is, Spiritual life. Before this he would go to any extremes to preserve natural life, but now after this drawing by the Father, he has the greatest desire of his life to come to the Son, the Lord Jesus Christ. This is not the result of any free-will on the sinner's part, for if this were true, he would be coming as a result of the work of the carnal mind, which according to the Apostle Paul "is enmity against God." Paul knocks the foundation of the creature's or sinner's so-called free-will power out from under him when he said these words, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Romans 8:16.

This drawing is accompanied by love. It is not by outward force, but rather by inward love as a result of the grace that is accompanying this drawing. God works both to will and to do of His own good pleasure into the hearts of His people. Hence, God Works powerfully and invisibly upon and within the sinner's heart, slays the enmity of their minds, and draws them to Christ. This He does by revealing Christ to them. This is the only way they can really and truly learn of Jesus is by revelation to them from above. The Father hath loved them with an everlasting love; therefore, it is

with loving kindness He hath drawn them to His Son. All that the Father hath given to the Son in eternity The Father will surely draw to the Son. They cannot come unless they are drawn, for none can come to the Son except the Father which sent me, Jesus said, draw them. If one is in carnality, he certainly would not be coming as a result of the drawing of the Father. Unless and until the Father reveals the Son to the sinner, the sinner cannot come to the Son because he has to be drawn by the Father to the Son. This work by the Father is not done by force, but by grace and love, for He loves the sinner with the same love by which He loved the Son, the Lord Jesus Christ.

The petition or request mentioned in our text from the church to the Father to draw them shows that it is not the first time that they have been drawn for it says "Draw me, we will run after thee." This drawing does not only take place with the sinner in his earliest convictions, but every time the sinner comes to Christ, he must be drawn. It is a new experience or brand new application every time. It is done by grace and by love for He has loved His people with an everlasting love, and by loving kindness has He drawn them. Notice that the drawing has to come by the Father, not the sinner. All the sinner in nature has is the carnal mind, and that is enmity against God, not subject to His law, neither indeed can be, as we have already quoted from Paul.

What the church desires here is that drawing to a nearer communion with Christ, for once this drawing has been experienced, that is when one is blest with grace with a strong desire for more of this drawing. This church or bride is bone of His bone and flesh of His flesh, and from the standpoint of her being His, there is no question, but at times she feels forsaken and lonely. At times she feels that her bridegroom, the Lord Jesus Christ, is far from her, and she begs Him to draw near unto her. She even at that time is blest with the will, but she does not have the do. She is in the same state of mind or feeling as Isaac Watts was when he wrote the Hymn 159 (Goble's Selections) in which he states that he was once destitute of the will as now he is of the power.

"By nature prone to ill,
Till thine appointed hour;
I was as destitute of will
As now I am of pow'r."

In "Amazing Grace" John Newton was abundantly blest with the do. So these blessings or drawings have to come at the Lord's appointed time. One of the writers said, "Precious in the sight of the Lord is the death of His saints." Psa. 116:15. Yet, the sinner is not allowed to die even until His (God's own appointed) time even though it is precious in the Lord's sight. The church, here in Soloman's writing, is asking for another drawing of the Lord, but she has to wait until the appointed time. None can come until the drawing takes place, and that has to be at the appointed time, or season.

Her request shows that she has felt her own inability to come to Christ on her own. That is one of the first things the Father teaches His children in His revelation to them that they come to Him at His time and not at the sinner's. That is one sure way one can give himself away to others and make known to them that his works is not of the Lord, if he says he can draw nigh to Christ at any time he wishes. It is made plain in this scripture concerning the church that the Father does the drawing of His people to Christ, for Christ said, "No man can come to me, except the Father which hath sent me draw him." John 6:44.

(Those who believe the Armenian doctrine, on hearing the explanation of this truth, have been known to say that if this doctrine is the truth, then God takes one by the hair of the head and drags him in, whether he wants to come or not, or against the sinner's will. The reason the Armenian sees it this manner or way is because God has never seen fit to reveal to that individual "the day of His Power." This one has never had any drawing. Just as sure as "the day of His Power" has been revealed to that person, make no mistake about it, he will be made willing. In that "willingness will also be found "Humbleness." The scripture will bear me out in this belief and statement, "Thy people shall be willing in the day of thy power." Psalms 110:3 The coming that is a result of that drawing in this instance will be very easy, but not without the fear of God! When God brings or draws the sinner's heart, he brings the sinner. We have never read where regeneration and the new birth had anything to do with the natural head or hair of a man!)

If one has ever been brought into His Chambers, he begs to be brought in again. The disciples were brought into that precious chamber where He (the Lord Jesus Christ Himself) was to manifest His humble Spirit by getting down on His knees and washing their feet.

This not only showed how humble He was, but even more so, it showed how much He loved them. When He comes to a sin-sick soul, here in time, it is because of one of these drawings in which there is a visitation of His grace and love. The law came by Moses but grace and truth came by Jesus Christ. The law can bestow no love. Only Jesus in His perfect law of love and liberty bestows grace and truth. When we are truly brought into His chambers by the drawing of the Father, it is precious for it is here that we feel this communion and fellowship of the brethern. If one is blest to really feel the love of the brethern, that is great strength to his hope that he also has been made to love Jesus. The woman who was blessed to fall down at Jesus' feet and wash them with her tears and dry them with the hair of her head was truly begging for forgiveness, for she had been a sinful woman, and the onlookers wondered why Christ was showing her so much love. The reason was that she had been drawn to Him by the Father. They were judging only from the inside, but Christ was judging from the inside, as He does everytime.

Another time when one was drawn into His (Christ's) chambers is brought out concerning the Publican and the Pharisee. The Pharisee felt that he would be judged by his own self-righteousness and self-works, but the poor, humble publican had been drawn by the Father and had been shown his own exceeding sinfulness. He smote upon his breast because of the great weight of his sin felt upon his soul and asked His Father to forgive him of them.

In this article we have attempted to show that the drawing by the Father shows us that all our nearness to Christ has to come by the drawing power from the Father. It also shows that the church knows that this coming is not of her own works, for she has to be drawn. They are made very willing to run after His when they are drawn by the Father. They rejoice in what He has done for them whereof they are glad. They also want to express outwardly from within the deep recesses of their souls what He has done for them and what He is unto them. He is their everlasting Father, their kind and loving (elder) brother, their kind and faithful husband, their constant and faithful friend, their great physician, yea, indeed, He is their all in all. He is everything unto them. He is their wisdom, their righteousness, their sanctification and their redemption.

If one aspect of this being drawn into His cham-

bers is greater than the other, it is the **LOVE** that He manifests to them. Solomon said in our text, "We will remember thy love more than wine." S. of S. 1:4. This great love or charity, the greatest of all, was so manifested at the supper in the upper room, sometimes called the last supper by men here in this time world, when He knew that He was very soon to go before Pilate where he was to be spat upon, struck with the hand of the high priest, placed into a position of utter humiliation, crowned with a crown of thorns and do all the evil they could. In this love the bread that he gave them here must represent His broken body and the cup to represent His precious blood that He shed for the sins of His people that His Father had given Him. Such love, such humility, such humbleness, coming right before His crucifixion, such manifestation of **CHARITY** in its fullest, had never been shown before in this world.

His dearly beloved, the church, the bride, the Lamb's wife, for whom He gave His life, would like above all things to express her great love and thanksgiving, but even in this expression of her great love, they, like the church spoken of in our text, have to wait to be drawn to Him. Then they want to express their love until their cup overflows, but they want to glory only in the Lord, for they know they cannot even praise Him except at His time. It is fixed this way so all the praise will be due Him who laid down His life for His friends. No wonder Paul wrote, "He that glorieth, let him glory in the Lord," (1st Cor. 1:31.) for He is all in all to this church. "Draw me, and we will run after thee." S.S. 1:4. She is more than glad to run after Him, but she has to wait to be called. No wonder the bride, here in nature, waits for her lover, who is to be her bridegroom, to ask her hand in marriage, and also her natural father, like his Heavenly Father, always gives the bride away to the bridegroom in the marriage ceremony. The Father gave this bride to the Bridegroom in eternity of which the natural here in time is a beautiful figure or type.

Geo. A. Fulk
February 11, 1983

OBITUARIES

ELDER ISAAC W. (IKE) SHEPARD

Elder Isaac Winford (Ike) Shepard, a well-loved minister of the White Oak Association for twenty-one years, passed away on July 15, 1984, at the age of 75 years. He was born August 10, 1908, the son of Brother Riley Shepard and his wife, Sister Ella Edwards Shepard.

Brother Ike, as he was affectionately known to his brethren, spent his entire life where he was born, in the Duplin-Onslow (Counties) area of coastal North Carolina. He was married in the year 1935 to the former Blanche Sutton Walton, who survives, along with one daughter, Mrs. Shirley Grace Holland, Richlands, N.C.

He was received into the fellowship of Muddy Creek Primitive Baptist Church Duplin County, N.C., about the years 1940-1941, and was baptized by his pastor, Elder R. W. Gurganus. Sometime in the early 1950's he moved his membership to the Bay-Sea-Level Primitive Baptist Church, Sea Level, N.C., where he was liberated to speak in public and was later ordained to the gospel ministry in 1963 by a presbytery composed of Elders Eddie Humphrey, H. A. Young and Floyd Lawrence. After the Davis Memorial Church was organized in 1966, he and Sister Sheperd moved their church membership there. He was called to serve as their pastor, after the death of Elder H. A. Young. He also was pastor of the South West Church, near Jacksonville, N.C., at the time of his death.

Brother Shepard was well known and respected among our correspondents and was always warmly received wherever he went among his brethren both far and near. His preaching was very acceptable among our people. Sister Shepard and his family were very faithful to him in his confinement at home due to failing health for the past four or five years. Elder Ike Shepard's presence has been missed among our people and his passing has left a void in the White Oak Association.

His funeral service was held at Johnson Funeral Home, Richlands, N.C., by Elder Owen Kennedy and Elder J. W. Hawkins with interment at the family cemetery only a short distance from his home, Route 1, Richlands, N.C. Our brethren join me in extending our heart-felt sympathy to Sister Shepard and the family. May the Heavenly Father watch over them in a special way in their great loss.

J. M. Newborn

(Note: Elder Isaac Shepard's Experience appeared in the August, 1974, issue of *Zion's Landmark*, pages 299-300; also an article entitled "A Revelation From The Lord," was published in the January, 1975, issue of the *Landmark* at page 88. Editor.)

ELDER JAMES G. GARDNER

We the members and friends of Sardis Primitive Baptist Church, Rockingham County, N.C., bow in humble submission to the will of our Lord and Saviour.

On December 26, 1983, Elder Gardner was called home to live forever with the Lord. He believed and preached the doctrine of salvation by grace, and grace alone for 24 years at Sardis Primitive Baptist Church. During this time through him God touched many lives and hearts with his belief and mild manner of speaking. He was a friend to all who knew him.

Being in bad health for many years, he was given the strength to minister to the sick and bereaved. His loyalty and love in these times of need will always be remembered.

The memory of Elder James G. (Jimmy) Gardner will live forever in the minds and hearts of all who knew and loved him.

Sardis Church, the Salem Association, the Lower Mayo Association, and all our correspondents and friends miss him. May the God of all Grace comfort us with His love.

This Memorial was read and approved by Sardis Church in conference on the 4th Saturday in February, 1984.

Wade and Jane Barham, Committee

MARTHA D. ADDIS

Sister Martha D. Addis, one of the last surviving members of the Old School Baptist Church at Southampton, Penna., also a member of the church's Board of Trustees, passed away on August 11, 1984, at a Montgomery County, Penna. nursing care or medical center, at the age of 95 years.

Graveside funeral services were held on Wednesday, August 15, 1984, at the Addis family burial plot in the Old School Baptist Church cemetery, in Southampton, Pennsylvania.

A lifelong attendant and member of the Southampton congregation, she united with the church at this place about the years 1946 or 1947. During her nearly 40 year's period of membership in the church, she earnestly looked for and sought to find and read the "mileposts" of the course and travel of the church of the true and living God while here in the world. More than all, her utmost desire was to be kept with this little band of wayworn pilgrims or travelers in their journey, here in time, that leads finally to their eternal home. I can truthfully say that the church of God was truly her life while here on earth.

She never missed the semi-annual, as well as annual, meetings of the church for many years and attended the last one that was ever held there in July, 1980, at the age of 91. She was the clerk of the church for a number of years.

Sister Addis leaves behind to mourn her passing, a niece, Doris G. Knouse, of Glenside, Penna., who faithfully looked after her natural necessities from time to time during the period of time when she was diligently cared for by the medical or nursing center since 1981.

We believe today that her soul is resting in the Arms of her ever living Saviour in the glorious Paradise of God, awaiting that day when Jesus shall return the second time without sin unto salvation to resurrect their bodies and reunite the souls of His elect family that He will bring with Him in that day with these same bodies, change from corruption to incorruption, and then carry them Home to dwell with Him for ever and ever. This was her hope as well as the one that has been possessed by the whole elect family of God down through all ages of time. It is our hope today, if not deceived, and may we be among the happy throng. May His Name be praised for ever and ever!

**Written in loving memory
and sacred respect,**

J. M. Mewborn

GEORGE CYRUS POLLARD, SR.

By request of the family, I will attempt to write concerning the life and death of our dear brother in Christ, Brother George Cyrus Pollard, Sr., who died at his home near Newport, N.C., on Saturday morning April 21, 1984, at the age of 90 years, 5 months and 12 days. He had been confined to his bed about 17 months. His children cared for him during all this time. There was always one or two with him at all times.

Brother Pollard was born November 9, 1893, the son of the late Elder E. F. Pollard and Sister Martha Gellitte Pollard. He was married to Sister Sarah (Sadie) Irene Elliott, March 4, 1914. Sister "Sadie", as she was affectionately known, died February 25, 1978. Brother Pollard is survived by two daughters, Mrs. Elizabeth Mayhew of High Point, N.C., and Mrs. Duella Emory of Newport, N.C.; three sons, George C. Pollard, Jr., Samuel L. Pollard and

Manly M. Pollard, N.C., all of Newport, N.C.; two sisters, Mrs. Katie Basden of Holly Ridge, N.C., and Mrs. Jane Copley of Charlotte, N.C.; 13 grandchildren, 15 great-grandchildren and 1 great great grandchild are also left behind to mourn his passing.

Brother Pollard was a farmer by trade. He also operated a sawmill and a grist mill. About 1935 when the members of the Newport Primitive Baptist Church were given some timber to build a church building, Brother Pollard sawed the lumber. He designed the seats in the church which are still in use. Brother Pollard also ground corn meal for many of the citizens in this area. He had honey bees, too. He had worked with bees since a young boy. He sold honey to customers who went to his home and also sold some honey in one of the local grocery stores.

Brother Pollard united with the Newport Primitive Baptist Church in Newport, N.C. on Sunday October 20, 1974, during the session of the White Oak Association. He was baptized the next day by the late Elder H. A. Young. Brother Pollard went among the Primitive Baptist for many years before he was blessed to join the church in his later years. He was a faithful member as long as he was able to go. He believed in the doctrine of Salvation by Grace and Grace alone, not of the works of any man, but of God who doeth all things after the counsel of His own will.

His funeral service was conducted at the Newport Primitive Baptist Church by his pastor, Elder John C. Carroll and Pastor Jack Bell. His body was laid to rest by the side of his wife in the Gethsemane Memorial Garden near Morehead City, N.C. Love and sympathy were expressed by the many floral designs and the presence of a large number of relatives and friends.

May the God of Love console and comfort His children, grandchildren, great grandchildren, sisters and many relatives and friends. May the God of everlasting peace and consolation keep them in His care.

We know that our loss is his gain. We know that we are here for only a short time according to God's will. We know, too, that he filled the place given him by God to fulfill while he was here.

Therefore, be it resolved by the church that three copies of this notice be made, one for his family, one for the church record and one be sent to **Zion's Landmark** for publication.

**Elder John C. Carroll, Moderator
Alice S. Hill, Church Clerk
Alice S. Hill, Committee**

LEE HOLLANDSWORTH

It is with great sorrow that I attempt to write Brother Lee Hollandsworth's obituary.

Brother Hollandsworth passed from this life November 8, 1983, making his stay 80 years here. He is survived by his wife, Sister Myrtle Handy Hollandsworth, one son, R. L. Hollandsworth, Jr., two step-sons, Filmore Martin of Roanoke, Va., Lester Gunter of Virginia Beach, Va., four daughters, Mrs. Evelyn Wilson, Mrs. Caroline Turner, Mrs. Mildred Branch all of Bassett, Va., Mrs. Nancy Spraker of Martinsville, Va.; one step-daughter, Mrs. Jessie Lee Menear of Tacoma, Washington; 15 grandchildren, 15 great-grandchildren, 6 step-grandchildren; one brother, Henry Hollandsworth of Bassett, Va., two sisters, Mrs. Lelia Dryer of Jamestown, N.C., and Sister Ellen Daniel, of Fieldale, Va.

Brother Lee Hollandsworth first joined River View Primitive Baptist Church in the Pigg River Association a little over 50 years ago. He felt led to move his membership to Spoon Creek Church on the second Sunday in November, 1982. Brother Hollandsworth

was a faithful member. He attended our church for about 4 years and he always was glad to meet and sing the songs of Zion. He was blessed with a gift to lead and sing the hymns. I truly believe he loved the old time preaching and singing.

We at Spoon Creek Church and the Lower Mayo Association miss him very much together with the family and many friends.

We believe the day that was numbered and appointed by our Heavenly Father for him to go home had come, just as he went from meeting to meeting, singing the hymns of praise; all of this was ordered of our God.

I can think of no better ending of this obituary than to say "sleep on Brother Lee, we hope to meet you in that Heavenly Land, where there will be no more separation, sickness or sad farewells."

**Humbly submitted by a little brother,
if one at all,**

**Cletus Turner
Spoon Creek Church
Patrick County, Va.**

NEWTON B. BROWN

One of Lee County's two remaining World War I Veterans (of the State of South Carolina) died Saturday April 21, 1984, in the Toumey Hospital at the age of 91. Newton B. Brown, born May 22, 1892, was a life long resident of Lee County, S.C. He entered the Armed Service in 1917 during World War I and served for four years.

Brother Brown was also the first patient to be admitted to the William Jennings Bryan Dorn Veterans' Hospital in Columbia, S.C., on December 1, 1932. He was a retired farmer.

Born in Sumter County, South Carolina, he was a son of the late Harmon and Sarah Barnes Brown. He was a member of Mt. Pleasant Primitive Baptist Church for 49 years and served as Deacon for 45 years. He also served as church clerk for 42 years. His faithfulness will always be an example to each of us. We at Mt. Pleasant Church feel a void, but know that our loss is his eternal gain.

Brother Newton was married to the late Estelle Arrant Brown. Surviving this marriage are three daughters, Mrs. Dolly Brown, Mrs. Ethel Watson, and Mrs. Sarah Brandt, all of Bishopville, S.C.; one sister, Mrs. Eula Smith of Columbia, S.C.; five grandchildren and seven great grandchildren are also left behind to mourn his passing.

His funeral services were conducted at 4:00 P.M. on Sunday, April 22, 1984, at Mt. Pleasant Primitive Baptist Church by Elder L. G. Mishoe and Elder Jim Moody. Intermant was in the church cemetery; Hancock Funeral Home, Bishopville, S.C., was in charge of arrangements.

Done by order of Mt. Pleasant Primitive Baptist Church in conference June 10, 1984.

**Elder L. G. Mishoe, Moderator
Lucille Beasley, Church Clerk
Lucille Beasley, (His niece),
Committee**

SPICY DUPREE ADAMS

We, the members of Angier Primitive Baptist Church, Angier, North Carolina, wish to bow in humble submission to the will of our Heavenly Father, who saw fit to call from our midst our precious sister, Spicy Dupree Adams. She loved the church and the

doctrine of salvation by the grace of God, and was faithful to attend the meetings as often as her health permitted.

Sister Dupree was born May 22, 1902, the daughter of Louis Henry Dupree and Annie Fish Dupree. She died April 9, 1984.

She united with the church at Angier and was gladly received into the fellowship of the church July 5, 1970, being baptized by her pastor, Elder T. F. Adams.

She leaves to mourn their loss a daughter, son-in-law and four grandchildren, along with one sister, Eugenia Dupree Rambeaut, plus a host of friends who will sadly miss her sweet presence. We feel she is resting in that blessed sleep, from which none ever wakes to weep.

Her funeral service was conducted by Elder J. M. Mewborn and James O. Aycok, and her body was entombed in a white marble mausoleum with the resting place of her husband in Willow Springs Primitive Baptist Church Cemetery, to await the second coming of our Lord, when we hope to hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 24:34.

Done by order of Angier Church in conference June 2, 1984.

**Elder Curtis Parrish, Moderator
Avery Beasley, Church Clerk
Meta Rohrbach, Ruth Dupree,
Avery Beasley, Committee**

MARTHA JUSTICE

By request of Burlington Primitive Baptist Church, Burlington, N.C., Sister Sallie Hawkins, and I, Pearl Allison, a committee appointed by the church to write her obituary, will try to write a few words in memory of Sister Martha Jones Hughes Justice.

Her home was at 822 King Street, Burlington, North Carolina. She was born April 16, 1889, the daughter of the late (Elder) Wiley C. Jones and Eliza Johnson Jones. She first married Mr. Ben Hughes and to this union were born three children, Mrs. Annie Lou Harrell of Route 2, Graham, North Carolina, Lawrence Hughes, Griffin, Georgia, and Barney Hughes, Burlington, North Carolina.

After the death of Mr. Hughes, she later married Mr. Richard Justice, who also preceded her in death.

Sister Martha joined Burlington Primitive Baptist Church the first Sunday in March, 1938. She was baptized along with Sister Sallie Hawkins and her first husband, Brother Guy Elgin, in Burke's Pond at Haw River, North Carolina, by Elder A. B. Barham and Elder George Hill. It was a very cold day and there was some ice on the pond.

She was a devoted mother and a most loyal and faithful member to her church as long as she was able to go. She was ninety-five years and twenty six days old when God called her home on the fourteenth day of May, 1984.

Her funeral service was held at Burlington Primitive Baptist Church by Elder Hugh Wray, and her body was laid to rest beneath a beautiful mound of flowers in Pine Hill Cemetery, Burlington, North Carolina.

Sister Martha was a most loyal and lovely friend that one could have. I, Pearl Allison, had the privilege of taking care of her in my home the last eighteen months of her life. We spent many pleasant hours together. I feel that my life has been enriched by having known such a wonderful person. She suffered many afflictions, doubts and fears, yet I believe that she was blessed with moments of joy and peace along the way. God has promised these things to His people, and I believe that Sister Martha is now resting

in that Glorious Love that will never die. "Precious in the sight of the Lord is the death of His Saints." Psalm 116:15. All who knew and loved her will surely miss her, but we feel that our loss is her eternal gain.

Be it resolved that three copies of this obituary be made, one for the church record, one for **Zion's Landmark**, and one for the family.

Done by the order of Burlington Primitive Baptist Church in conference the 2nd day of June, 1984.

Elder Hugh Wray, Moderator
Sister Pearl Allison and
Sister Sallie Hawkins, Committee

FLONNIE MAE WEAVER WOOD

On January 25, 1984, our Heavenly Father reached down from above and took from our midst a dear and beloved sister, Sister Flonnie Mae Weaver Wood. Sister Wood was born on July 1, 1890, and died on January 25, 1984, making her stay here on earth 93 years, six months and twenty-four days.

Sister Wood first united with the Primitive Baptist Church about 70 years ago. On the first Sunday in May, 1943, she united with the Bethsaida Church in Harnett County, N.C.

She remained a true and devoted member, attending church regularly as long as her health permitted her to do so. She was held in high esteem by her church and all that knew her. She leaves behind her to mourn her death, six beloved children, five daughters, one son, sixteen grandchildren, twenty-six great grandchildren, three great, great grandchildren, and a host of friends and relatives.

First, be it resolved that the church at Bethsaida bow in humble submission to the will of God. Second, that a copy of this resolution be sent to the bereaved family, a copy be sent to the **Zion's Landmark** for publication and a copy be spread in our church book.

Done by the order of Bethsaida Church in conference on Saturday before the first Sunday in April, 1984.

Ianna West,
Alma Lee, Committee

MEETING NOTICES

ASSOCIATIONS

LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, if the Lord will, with Goodwill Church, Henry County, Virginia, the first Sunday in October, Friday and Saturday before, the dates being October 5, 6, 7, 1984.

The association will meet at Goodwill Church for the Friday's meeting only. Services will begin at 11:00 A.M. on Friday. Directions to Goodwill Church are as follows: Those coming from the north or south follow Route 220. Leave Route 220 at Ridgeway, Va. on Route 87 South towards Eden, N.C., and go about one mile. Turn north on State Road 1750. There will be a large trailer park on your left just as you turn. Then go about 2½ miles to State Road 22. Then it will be about four miles to church on your right.

On Saturday and Sunday, October 6 & 7, the association will be held at the Ridgeway (Va.) School. It is located in Ridgeway, Va., just off Route 220. Inquire locally for school building here as it is

easily located.

We invite our brethren, friends and lovers of the truth to meet with us.

Cletus Turner, Association Clerk
Route 1, Box 68
Bassett, Va.

BLACK CREEK ASSOCIATION

The Black Creek Primitive Baptist Association will convene, if the Lord will, on Friday before the second Sunday in October, 1984, and will continue through Sunday following with Contentnea Church, Wilson County, N.C.

Contentnea Church is located on N.C. Route 42, six miles west of Wilson, N.C., and 26 miles east of Clayton, N.C. Those traveling Interstate 95, either from the north or south, exit onto N.C. 42 Hwy. toward Wilson, N.C. Go approximately one and one-half miles to church building on your right.

We desire the presence of our beloved brethren, sisters and friends.

Paul H. Carraway, Assn. Clerk
Route 4, Box 231
Fuquay-Varina, NC 27526

WHITE OAK ASSOCIATION

The White Oak Association will convene, the Lord will, on the third Sunday, Saturday before, and Monday after, the dates being October 20, 21 & 22, 1984, at South West Church, Onslow County, near Jacksonville, N.C.

Directions to South West Church are as follows: Those coming from the north and west follow Hwy. 70 East to Kinston, N.C. At Kinston, take Hwy. 258 East toward Jacksonville, N.C., until you reach Hwy. 53, approximately two miles west from Jacksonville. Turn right on 53, follow for approximately four miles to church on your right. Those coming from the east, come to Jacksonville and take Hwy. 258 west; follow for approximately 2 miles to Hwy. 53. Turn left and follow for about 4 miles to church on your right. Those coming from the south follow above directions as those from the east or go to Burgaw, N.C. At Burgaw take Hwy. 53 east and follow toward Jacksonville; go past Blinker (Caution) Light at South West to church on your left.

We extend a warm, cordial invitation and welcome to all of our sister associations, churches, and friends to come and be with us these three days. We extend a special invitation to ministers in our corresponding associations and independent churches to come and be with us. We feel that we need you.

Virgil E. Davis, Assn. Clerk
Route 1, Box 264
Richlands, N.C. 28574
Telephone 1-919-346-5653

MILL BRANCH ASSOCIATION

The 114th Annual Session of the Mill Branch Association will convene with Simpson Creek Church, Horry County, near Loris;

South Carolina, on November 2, 3, & 4, 1984.

Those desiring directions will select your nearest route to Loris, South Carolina. In Loris, take S.C. Route No. 9 east toward Myrtle Beach for approximately four miles to Goretown. At Goretown turn right on paved road and go to second paved road and turn right again. Church building will be only a short distance on your right.

We invite our brethren, sisters and friends to meet with us with a special invitation to our ministering brethren to come and visit us, hoping that the Lord will bless us to worship Him in Spirit and in Truth.

Lucille Beasley, Association Clerk
Bishopville, South Carolina 29010

UNION MEETINGS

ANGIER UNION MEETING

The next session of the Angier Union will be held, if the Lord will, with Middle Creek Church, Wake County, N.C., on the fifth Sunday and Saturday before in September, 1984. Elder S. J. Sauls was chosen to preach the introductory sermon and Elder R. L. Fish is his alternate.

We invite our brethren, sisters and friends to come and be with us in our union meeting, especially our ministering brethren.

Bobby Daughtry, Union Clerk
Princeton, N.C. 27569

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Sappony, Nash County, North Carolina, the fifth Saturday and Sunday in September, 1984. Sappony Church is located about half-way distance between Nashville, N.C., and Wilson, N.C., just off N.C. (Route) 58 Hwy. Turn west at J. W. Bone's Store for about one-half mile to church.

Elder J. B. Williams is to preach the introductory sermon and Elder Walter Barnes is his alternate.

We extend a warm invitation to our brethren, sisters and friends with a special invitation extended to our ministering brethren.

J. B. Williams, Union Clerk
Rocky Mount, N.C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held, if the Lord will, with the Church at Surl, Person County, N.C., beginning on Saturday before the fifth Sunday in September, 1984, and will continue through Sunday following. Surl Church is located on Route (U.S.) Hwy. 158, about five miles east of Roxboro, N.C.

Elder Wallace Oakley was chosen to preach the introductory sermon and Elder L. P. Martin is his alternate. We welcome our

ing brethren.

Bernard Whitefield, Union Clerk
Carrboro, N.C. 27510

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held with Reedy Prong Church, Johnston County, North Carolina, beginning on Saturday before the fifth Sunday in September, 1984, and will continue through Sunday following, if the Lord will.

Elder J. W. Hawkins was chosen to preach the introductory sermon and Elder W. C. Noles is his alternate.

Reedy Prong Church is located about ten miles east of Benson, N.C. Take Route 50 to State Road 1124. Turn right and go about two miles to church on your left. If coming through Dunn, N.C., take Route 55 east towards Newton Grove, N.C., to State Road 1124. Turn left and go about two miles to church on your right.

The Union extends a cordial invitation to our brethren, sisters and friends to come and be with us in our union meeting, especially our ministering brethren.

Alonzo Barefoot, Clerk
Newton Grove, N.C.

MILL BRANCH UNION

The Mill Branch Union, the Lord willing, will be held with the Church at Mill Branch, Columbus County, North Carolina, beginning on Saturday before the fifth Sunday, in September, 1984, and will continue through Sunday following, the dates being September 29th and 30th.

Directions to Mill Branch Church are as follows: Those coming south on Route (U.S.) 701 by way of Whiteville, N.C., will turn left at Sidney Crossroad and continue one mile to church on your left. Those coming by way of Tabor City, N.C., and Route 701 north, turn right at Sidney Crossroad and continue to church, a short distance.

We invite our brethren, sisters and friends to meet with us, with a special incitation to our dear Elders or ministering brethren. It is our hope that the God of all mercy and truth will bless us to worship Him in Spirit and in Truth.

J. D. Wright, Union Clerk
Tabor City, N.C.

WHITE OAK UNION

The White Oak Union will convene, if the Lord will, with the Church at Cypress Creek, Onslow County, N.C., beginning on the fifth Saturday in September, 1984, and will continue through Sunday following. Elder Johnnie Carroll was chosen to preach the introductory sermon and Elder Owen Kennedy is his alternate.

We invite our brethren, sisters and friends to meet with us, especially ministering brethren.

Virgil E. Davis, Clerk
Richlands, N.C.

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

VOL. CXVII

SEPTEMBER-OCTOBER 1984

NUMBER 5

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

ARE YOU MISSING YOUR PAPER?

Occasionally, we learn that you, our regular subscribers, miss your paper. Please let us know at anytime when you fail to get it. We will be more than glad to supply the missing number by direct mail from our business office.

Will you, however, help us as follows:

(1) Check the address on your post office delivery label below. If your address is not correct, (including Zip Code), will you advise us your up-to-date, correct mailing address at once?

(2) Will you double check the back issues that you have already received for the year 1984, and advise us of any copy or copies that you have missed, including this issue. We want to make sure that you get your paper.

Thank you very much for your help!

Editor

Will you send us a new subscriber or subscribers?
This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

N. C. Baptist Historical
P. O. Box 7777
6/86
Reynolds Station, N. C. 27109
Winston-Salem, N. C. 27109

"A TIME TO LOVE." (Eccl. 3:8).**Dear Brother Mewborn,****Galax, Virginia 24333****October 16, 1984**

Although we have only met once, I feel as though I have known you well, through your publication, the **Zion's Landmark**.

One year ago last Sunday, (2nd in October, 1983), I hope it pleased God to reveal to me His church, which we know as the old line Primitive Baptist Church. As a result, the past year has mean't more to me than all the years of my life which went before. Surely, this is Beulah's Land.

I was blessed to be baptized into the fellowship of Union Church (in the Laurel Springs Association) near Dobson, N. C., on the third Sunday in April, 1984, and was liberated to speak in public three weeks later.

Although my efforts to speak in His great name have been with much fear, trembling and many tears, I confess to a measure of relief and much joy in His service.

Last week, the words of the attached poem came to me, and I wept much, as I penned them down. If you feel them worthy of publication, I rejoice to share them with God's children. If not, then all is well.

**With love, I hope in Christ,
Reuben Hawks, Jr.
Route 2, Box 369-A**

ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28**

EDITOR

**ELDER J. M. MEWBORN
Willow Spring, NC 27592**

ASSOCIATE EDITOR

**GEORGE A. FULK
Pilot Mountain, NC 27401**

PUBLISHED BI-MONTHLY**VOL. CXVII September-October 1984 NUMBER 5**

**\$7.00 PER YEAR -- 2 YEARS \$13.00
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00**

**POSTMASTER: Please forward change of address on form
3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
Second Class Postage Paid at Benson, NC 27504
USPS 699-220**

THE BLEEDING LAMB

Bowed in Gethsemane's gloomy night,
I saw that sacred head;
Before to Calvary's, thundering brow,
The Lamb of God was lead.

Humbled, He bowed before God's throne
And prayed "Thy will be done."
And drained, in full, that bitterest cup,
And sin became the Son's.

Bearing that curse, I saw Him climb
Up to Golgotha's hill;
I saw His flesh nailed to that cross,
Still humbled to God's will.

I heard them scoff, I heard them rage,
As from His brow blood flowed;
I saw their rage turn into fear,
The heaven's thundering loud.

I saw the tears His followings shed,
All hope seemed to be gone;
As Heaven's Son gave up the Ghost,
And cried, "Thy will be done."

I felt that gloom that clothed the earth,
And seemed to seal man's doom;
All hope of life is laid to rest,
In Jesus' borrowed tomb.

I saw the third, appointed day,
Dawn with a rising Sun;
I heard the heavenly Angel's swear,
"He is not here, He's gone!"

Now, this poor flesh can rest in hope,
His words my joy renew;
"Behold! I'm risen from my tomb,
I live, and thus, shall you!"

**Reuben Hawks, Jr.
October 9, 1984**

PREDESTINATION

Dear Elder Mewborn;

I hope this will find you well both physically and spiritually. I have been receiving literature from an Elder who is an Editor of a paper which I have felt led or impressed to answer. I am sending you a copy of what I have sent to him. What I have written, I trust, has not come from my own opinion, but what, I believe, that God in His mercy has led me to believe. You may do with it as you see fit. This literature came from a Baptist Church in your state.

May I take this opportunity to say that I enjoy reading "Zion's Landmark." May it be the good Lord's will to ever keep you in His tender care.

Your unworthy brother in hope,
Russell V. Angle
4514 Third Street, N.W.,
Ganton, Ohio 44708
August 5, 1984

CONDITIONAL PROVIDENCE

The above title of this article is an expression of those who deny the absolute, unconditional Providence of God, who in His Sovereignty, "preservest man and beast." (Ps. 36:6). Every creature has his life and the preservation of it from God, "In whom we live, and move, and have our being." (Acts 17:28). God has appointed every man the place of his settlement, and His providence directs unto it. "He has determined the times before appointed and the bound of our habitation." (Acts 17:26). What success we have in life is not ascribed to chance and fortune, but to Divine Providence. Poverty and riches are both in the hand of God, at His independent disposal and control. "The rich and poor meet together, the Lord is maker of them all." (Pr. 22:2). "He regardeth not the rich more than the poor, for they are all the work of His hand." (Job 34:19). "In the day of prosperity be joyful; but in the day of adversity consider, God has set the one over against the other to the end that man should find nothing after him." (Eccle. 7:14). Consider from whence adversity comes; it is not by chance or fortune, but it is in the appointment of God, either for our own sins and transgressions or for correction in righteousness. God has "set" (fixed by His decree) the one over against the other. Both (the day of prosperity and the day of adversity) are by His appointment. They are set in their proper place and come at the proper time, according to the Sovereign will of God. God does use both of them as His own means or conditions to bring to pass the work of providence and they are surely fixed according to the time and purpose of God, for "To everything there is a season, and a time to every purpose under heaven." (Eccle. 3:1).

It is said that to prove a conditional providence one must first succeed in fulfilling the requirement of this scripture, "Seek ye first the kingdom of God and His righteousness, and the rest of these things shall be added unto you." (Matt. 6:33). It is not in the human nature of man to seek the Lord's kingdom and righteousness. Paul said, "There is none that under-

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)		
1. TITLE OF PUBLICATION Zion's Landmark		
2. FREQUENCY OF ISSUE Bi-Monthly		3. DATE OF FILING Sept. 28, '84
4. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers)		5. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers)
Chicopee Road, Benson, NC 27504		P.O. Box 277, Willow Spring, NC 27592
6. FULL NAMES AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR (This item MUST NOT be blank)		
PUBLISHER (Name and Complete Mailing Address) Elder J.M. Mewborn, P.O. Box 277, Willow Spring, NC 27592		
EDITOR (Name and Complete Mailing Address) Elder J.M. Mewborn, P.O. Box 277, Willow Spring, NC 27592		
MANAGING EDITOR (Name and Complete Mailing Address) Elder J.M. Mewborn, P.O. Box 277, Willow Spring, NC 27592		
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.) (Item must be completed)		
FULL NAME Elder J.M. Mewborn		
COMPLETE MAILING ADDRESS P.O. Box 277, Willow Spring, NC 27592		
8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)		
FULL NAME None		
COMPLETE MAILING ADDRESS None		
9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 411.3, OMB only) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one) <input checked="" type="checkbox"/> HAS NOT CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> HAS CHANGED DURING PRECEDING 12 MONTHS (If changed, publisher must submit explanation of change with this statement.)		
10. EXTENT AND NATURE OF CIRCULATION		
A. TOTAL NO. COPIES (Net Press Run)		AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS
1160		1184
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES 2. MAIL SUBSCRIPTION		ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
none		none
1060		1084
C. TOTAL PAID CIRCULATION (Sum of B1 and B2)		1084
1060		1084
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLER, COMPLIMENTARY, AND OTHER FREE COPIES		60
60		60
E. TOTAL DISTRIBUTION (Sum of C and D)		1144
1120		1144
F. COPIES NOT DISTRIBUTED OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING		40
40		40
G. RETURN FROM NEWS AGENTS		n/a
n/a		n/a
H. TOTAL (Sum of E, F, and G - should equal net press run shown in A)		1160
1160		1184
I. I certify that the statements made by me above are correct and complete		
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER OR OWNER <i>Russell V. Angle</i>		

standeth, there is none that seeketh after God." (Rom. 3:11). Unless grace accomplishes our effort, we seek Him in vain. "The preparation (disposing) of the heart in man, and the answer of the tongue, is from the Lord." (Pr. 16:1). All preparations for religious service and duty, whether it be to pray unto God or to preach in His name, are from the Lord; it is He that "works in men both to will and to do," (Phil. 2:13), and that of "His good pleasure" as to when and where. He gives them a willing mind and heart in the day of His power and decree. He gives them a suitable frame for service as well as the ability to perform it. It is our duty to seek the Lord in all things, **BUT** it is His grace alone that assures and accomplishes the success.

It is said again that to prove a conditional providence the promise of blessing is to the devout and godly number of pious, praying souls who "first seek the kingdom of God and His righteousness." Matt. 6:33. Now, who are the devout, godly, pious, praying souls? How do they become the characters mentioned above? These are questions that **MUST** be understood in their proper light or there will be failure to put them in their proper place. Are these requirements, mentioned above, conditioned upon the merits and works of the sinful creature, independent of the will, grace and Spirit of Almighty God? It is folly in us if we think so. "**THE FRUIT OF THE SPIRIT IS IN ALL GOODNESS, RIGHTEOUSNESS, AND TRUTH.**" (Eph. 5:9). If man is left to himself, who is sinful and totally depraved in his nature, he cannot perform one act of good that is good or acceptable in the sight of the **Thrice Holy God**. The Lord is our righteousness and the Fountain and Spring of all the good that may be in the creature. "The Spirit (indeed) is willing, **BUT** the flesh is weak." (Matt. 26:41). Weak in that independent of the free grace and Spirit of God, we can do nothing good, for, "There is none (all without exception) that doeth good, no, not one." (Rom. 3:12). Paul stated, "For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but **HOW TO PERFORM** that which is good I find not." (Rom. 7:18). He had the will but not the power. He found that he was dependent on the mercy and grace of God for any good that he might perform. We are commanded to resist the devil and he will flee from us, (James 4:7), but in order to do that,

he tells us in that same verse, "Submit therefore yourselves to God," for it is only the power (only) of His grace that enables us to resist him. We cannot perform any act with respect to spiritual good; neither can we act in a natural way, independently or concurrently of God's Providence, for, it is "In Him we live, and move, and have our being." (Acts 17:28). Duty and grace are consistent. It is our duty, **BUT** it is God's free, sovereign grace that is efficacious in the process of production as well as the results. The grace of God is free and sovereign, for it is He who works as He wills and that --- when and where. We are dependent on Him, not He on us. We are to seek the Lord at all times, and pray for the grace of obedience, and we are dependent on Him for the grace of prayer, for "we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints **according to the will of God.**" (Rom. 8:26-27).

It is said again that to prove a conditional providence, one must first succeed in fulfilling the requirement of this scripture, "If ye be willing and obedient, ye shall eat the good of the land." (Isa. 1:19). "**If**" expresses a condition, but the word "**willingness**", as used here, expresses another thing. This was a law given under the Mosaic economy, and because of the hardness of their hearts, they were unable to keep this law. They were obedient from a standpoint that when God displayed mighty wonders and miracles, they obeyed for awhile. They obeyed from a natural point of fear, and not from the heart for they were hardened and rebellious sinners. Men like Moses and others were given effectual grace which enabled them to obey God from the heart, and they were made willing to serve Him from a principle of faith and love, without which (or otherwise), they could not have willingly served Him. God is not obliged to keep any man from sinning, and it is only His restraining grace that keeps any man from it. We are indebted altogether to His mercy and grace for any good that we are capable of. Not only are we dependent on the mercy and grace of God to save and deliver us from sin and condemnation,

and wrath to come, but we are very much dependent on Him to save and deliver us from every sin of the flesh. "The Spirit (indeed) is willing, **BUT** the flesh is weak." (Matt. 26:41). By nature we are flesh, and in the flesh, we cannot please God." (Rom. 8:8). The natural will of man is biased to sin, and unless the Spirit (and it alone by the power of God) overcomes that bias, we will never yield the obedience that God requires of us. Ps. 110:3. Adam came forth from his Maker's Hand a perfect and upright man, and had the will to obey his Creator, because there was no sin or enmity to oppose the will of God, but when he fell under the curse of the law, he and all his posterity lost the will or ability to obey God. "There is none (all without exception) that doeth good, no, not one." (Ps. 14:1-3, 53: 1-3, Rom. 3:12). "Every imagination of the thoughts of the heart are evil continually." (Gen. 6:5). "The heart is deceitful above all things, and desperately wicked." (Jer. 17:9). And if it wasn't that God has established a moral (natural) government here in time to restrict the corruption of fallen sinners, the world would fall into complete chaos and confusion, but, "The wrath of man shall praise Him: **the remainder shalt thou restrain.**" (Ps. 76:10). Nor does the state of fallen sinners defeat the purpose of God. Natural men (in nature) are God's enemies. Natural men have nothing innately within them, in their own nature, to restrain them from anything that is bad; therefore, their restraint must not be owing to their own nature, but rather to restraining grace. Therefore, whatever wickedness we may have been kept from, it is not that we have been bad enough to commit it; but to the contrary it is God who restrained us, and kept us back from sin. The natural heart in man is desperately wicked, (Jer. 17:9) and biased to sin, and, therefore, whatever sin we are kept from is owing only to Divine restraining grace. If we have not done as Pharaoh, Judas, the Scribes and Pharisees or Herod, it is because God has restrained our corruption. Enmity reigns in us and over us; we are under its complete power and dominion, and sold under it. (Rom. 7:14). We do not restrain that which reigns over us; "he that commits sin is a servant of sin." (John 8:34). So, it must be understood that the restrain of this cruel tyrant is owing to God and not us.

When we consider the fact that the world is full of the

enemies of God, how much, indeed, are we indebted to the mercy and restraining grace of God that keeps them in check. As we view this solemn truth, we will see, or should see, in the absence of the Spirit and grace of God, why we cannot of ourselves willingly serve Him.

"The steps of a good man are ordered by the Lord, and He delighteth in his way." Ps. 37:23. Now, we need to understand what constitutes "**a good man**" in the sight of the Holy God. Here is where there is much misunderstanding. To judge a man by our standard may not be God's standard. If we judge a good man in the light of creature merit, we are in gross error. If we think our goodness is of man, we run into a quagmire of many troubles that lead to failure. We need to get the horse before the cart, in other words, we begin with God, the work of His own power and the work of the Holy Spirit. "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

The heart **MUST** be made good, not by us, but independently from the grace of God, for we are His workmanship, "who worketh **IN** us (by us and through us) **BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE.**" (Phil. 2:13). Man has no power of himself to do good.

"There is none good, no, not one." (Rom. 3:12). The steps that a good man takes are ordered by the Lord, both with respect to things temporal as well as to things spiritual, for as Jeremiah said, "O Lord, I know that the way of man is not in himself: it is **NOT IN MAN THAT WALKETH TO DIRECT HIS STEPS.**" (Jer. 10:23).

To deny this is to deny God's absolute Sovereignty in, as well as over, the direction of a man's life. The Lord controls all hearts, minds, hands and tongues. Neither is it in man's power to walk spiritually. His good conduct is not of himself. It is God that keeps the feet of His saints, and inclines them to take such steps and pursue such methods which succeed and prosper.

There are some who quote one Scripture and fail to see or deny others. Now it is very evident that if the Lord directs the steps of man, then there is a fixed time and purpose. "To every thing there is a season and a time to every purpose under heaven." (Eccle. 3:1-8).

The steps that lead to sin are from our own corrupted heart by God's suffering and permission, and He is not obliged to keep any man from sinning. When it is said He suffers or permits sin, it is not out of His absolute control, for He controls all things, even the devil and his acts. The steps He orders for a good man are intermixed with sin, for, "there is no man that doeth good and sinneth not." (Eccle. 7:20). If we did not sin, we would not need grace. He leaves us to ourselves and corrupted nature to humble us and to teach us divine submission and to be made to submit our all to His care and providence. It is not the purpose of God to make us perfectly holy in this life. If we lived a perfect life, we would forget God and be lifted up with pride. We are constantly in need of His grace, for without it, we sin. We see in ourselves nothing but sin, corruption, and disorder, and it is only grace that puts us in good order and good standing before and with God. "A man's heart devises his way: **BUT** the Lord directeth his steps." (Pr. 16:9). Here, I would like to quote Charles Bridges, "**A fine description of the Sovereign government of God!** Inscrutable, indeed, is the mystery of how He accomplishes His fixed purposes by free will agents. Man without his free will is a machine.

God without His unchangeable purposes ceases to be God, (Mal. 3:6). As rationalists, we think, consult and act freely. As dependent agents, the Lord exercises His own power in permitting, restraining, overruling, or furthering our own acts. (Pr. 19:21, 21:30, Ps. 33:11, Isa. 46:10, Lam. 3:37). Thus, man purposes, God disposes; man devises, the Lord directeth. He orders our wills without infringing our liberty, or disturbing our responsibility. For while we act as we please, we must be answerable." - Charles Bridges. (End of Quote) God did not create the world and leave it to chance and fortune.

Nothing is uncertain with God, for He foreknows all things, and this foreknowledge is based upon His decrees. God's foreknowledge arises from His will. He could not and did not foreknow any thing future unless it was absolutely certain to be. His foreknowledge is not based upon uncertainty, chance or fortune. Imutable foreknowledge, such as the foreknowledge of God, is founded upon some certain and immutable cause which can be no other than divine will. "Many are the devises in a man's heart; nevertheless the

counsel of the Lord that shall stand." (Pr. 19:21). The counsel and will of God is the fountain and spring of all things and the rule and measure according to which He works. "His counsel shall stand and He will do all His pleasure." (Isa. 46:10). It is the nature of man to devise his own way, but there is not a single step under his control; not one step can he take for a moment in opposition to the Lord's counsel. See Lam. 3:37.

It is said again that to prove a conditional providence man must first succeed in accomplishing the fulfillment of the following scripture, "In all thy ways acknowledge Him, and He shall direct thy paths," Proverbs 3:6., i.e., man must first of his own strength voluntarily acknowledge Him and then He (God) will take over and direct his path. Man is exalted here, and God and His Sovereignty is not only placed in the background, but is regulated therein. It is the nature of human weakness for man to think that he can of himself effect the will of God or change His purposes. First, let us read the preceding verse of the one just quoted. "Trust in the Lord with all thine heart and lean not unto thine own understanding." (Pr. 3:5). The Lord is not satisfied with anything less than a complete trust and

submission to His all pervading care and providence. Anything less is sin, self-power, self-trust, or self-confidence and will ultimately lead to disappointment and failure. Complete trust in the Lord (Faith) is opposite to self-dependence, which is the work of the flesh. It is the nature of the flesh and man to "lean to his own understanding." Self-dependence is folly and rebellion. "He that trusteth in his own heart is a fool." (Pr. 28:26). "He that trusteth in himself departeth from the Lord." (Jer. 17:5). Now, let us again notice the following verse, "In all thy ways acknowledge Him, and He shall direct thy paths." (Pr. 3:6). What are we to acknowledge here? Our (man's so called) strength or God's unchangeable will and purpose? The first thing we must acknowledge is, "**That the way of man IS NOT IN HIMSELF: IT IS NOT IN MAN THAT WALKETH TO DIRECT HIS STEPS.**" (Jer. 10:23). And another prophet said, "And the God in **WHOSE HAND THY BREATH IS AND WHOSE ARE ALL THY WAYS.**" (Dan. 5:23). Man cannot even think without God. We are to acknowledge that it is God who determines our destiny and guides our footsteps. "Man's goings are of the Lord; how can

a man then understand his own way?" (Pr. 20:24). Here, we are taught God's uncontrollable power and Sovereignty and man's absolute dependence and helplessness. These are things that we must be made to acknowledge. The humbly taught child of God exercises free agency in the spirit of dependence. Although utterly powerless for obedience, he is ever putting forth the effort in the power of Godly wrought submission as the exercise in which he looks for strength.

Now, some will say, "Are the steps of sin ordered by the Lord?" Yes, permissively. "A man's heart deviseth his way; but the Lord directeth his steps." (Pr. 16:9).

"His (man's) way is sin, but God overruleth his (man's) way to conform to His counsel. "Many are the devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand." (Pr. 19:21). If He leaves us to ourselves, we naturally sin. It is not in our hearts, naturally, to do good, only through grace. Neither are we able to resist evil but by the grace of God. God is not obliged to keep any man from sinning, for it is through His great love and mercy that we are delivered from the sins of the flesh. "If ye **THROUGH** the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13). We cannot mortify them in any other way but through the Spirit, and that must be according to His will. To live in all obedience to the will of God, we **MUST** be made to look beyond ourselves in the absolute submission and contrition to the sanctifying grace of God. We are to put no confidence in the flesh whatsoever. There are many exhortations throughout Scripture telling us what we ought to do to live in all good conscience toward God. **BUT** what we **ought** to do and what we **CAN** do are two different things. The flesh is contrary to the will of God or the Spirit. What we ought to do is our own responsibility, **BUT** what we are **ABLE** to do to fulfill that responsibility is not of ourselves but by the grace of God. "The fruit of the Spirit **IS IN ALL GOODNESS, RIGHTEOUSNESS, AND TRUTH.**" (Eph. 5:9).

In conclusion, may I say, what I have written here, is at variance with the popular belief of the day, as well as the world at large. The truth of God's sovereignty, immutability, unchangeable will and purpose are regulated to the background, and too much emphasis is put upon what man can do as

though he can influence or change God's will and eternal purposes. One thing is for certain and that is that God is sovereign and man is responsible and accountable for his sins. We are responsible to obey God, for, "The whole duty of man is to fear God and keep His commandments." (Eccle. 12:13). **BUT** in order to fulfill that responsibility, we **MUST** be carried or go beyond ourselves. He (man) **MUST** utterly be made to deny himself. All human help **MUST** be brought to nought ere he can serve God acceptably. Here, I would like again to quote Charles Bridges, "Then let the sense of your utter helplessness for the work of the Lord lead you to the throne of grace, to pray, and watch, and wait, for the strengthening influences of the Spirit of grace. Here, your faith will realize in one and the same view your utter or complete insufficiency. (2 Cor. 3:5).

Our work is not, therefore, left within or upon our own hands, or wrought out at our own charge. "Without me, ye can do nothing;" (John 15:5); "through Him are all things." (Phil. 4:13). "I can do all things through Christ which strengtheneth me." Phil. 4:13. The first attempt from our own strength to render spiritual obedience will quickly convince us of our utter helplessness independent of the grace of God. And yet our inability does not cancel our obligation. Thus, our weakness is that of an hard and stoney heart which cannot be subjected to the law of God (Rom. 8:7), only because it is carnal and sinful, enmity against God. The obligation remains in full force. Our inability is our sin, our guilt, and condemnation." -- Charles Bridges. (End of Quote)

Those who believe in the doctrine of the absolute predestination of all things, for, "Of Him, and through Him, and to Him **ARE ALL THINGS,**" (Rom. 11:36), are labeled **Absoluters**. Absolutism is an offensive word to those who do not have sufficient light to understand it, and unless we do receive that light on it, we naturally rebel against it. It cannot be taught by man, but only by revelation. Absolutism involves predestination, and predestination involves the Sovereignty of God. In its signification, it (predestination) has reference to the absolute power of God that is not limited or restricted by any cause outside of His (God's) own will and pleasure. He is not dependent on anything except that of His own will and pleasure. "**Our God is in the**

heavens: He has done whatsoever He hath pleased." (Ps. 115:3). "Whatsoever the Lord pleased, that He did in heaven, and in earth, in the seas, and all deep places." (Ps. 136:6). "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11). Everything is moving towards one common end and that for His own pleasure and glory; therefore, God is not disturbed by what is coming to pass, even the sins of His creatures do not change His purposes nor alter His pleasures. "The wrath of man shall praise Him, the remainder shalt thou restrain." (Ps. 76:10). Now if God is governing all life and all events and all things, He is governing them according to a definite purpose. "To every thing there is a season and a time to every purpose under heaven." (Eccle. 3:1). He "worketh all things after the counsel of His own will." (Eph. 1:11). Yes, there is surely to every thing a season and a time and purpose for that work. "Known unto Him (God) are all of His works from the beginning of the world." (Acts 15:18).

"He is of one mind, and who can turn Him? and what His soul desireth, even that He doeth." (Job 23:13). Even though He has no pleasure in the sins of His creatures, yet back yonder, long before He created the world, He devised an eternal and unrevocable plan, a plan that would not fail to materialize. This plan is His design and purpose. In that eternal plan the fall of Adam was purposely and permissively decreed, for Christ was fore-ordained before the foundation of the world or from eternity to be the Saviour of fallen sinners. Would we be foolish enough to say that God was unable to prevent the fall of Adam? God could have chosen or determined some other way to glorify His Name in that eternal plan, had it been His will but He didn't. For God to be glorified, it was to be only through His mercy and grace. God did not force Adam to fall, but left him to himself knowing that through the temptation of the devil, he would fall, so it was Adam's own sin and not to be ascribed to God.

Quoting from a sermon of Elder J. C. Philpott, he says, "What God does not execute Himself, He leaves to the agency of others. All things that happen flow from the Divine decrees. There is no chance work or

contingency in the government of God; but "He doeth according to His will in the armies of heaven, and among the inhabitants of the earth; nevertheless, He is not the author of sin; for "He cannot be tempted with evil, neither tempteth He any man." (James 1:13). Thus, the decrees of God must be divided into two categories, (1st) His executive decree, and (2nd) His permissive decree. All that is good He executes with His own hand. All that is evil happens according to His permissive decree, and cannot but come to pass as necessarily as all that is good, but He leaves the execution to an evil heart, or to the devil. Those who perform and carry out these acts are fully unconscious of the Divine decree and they think only to fulfill their own evil purposes. Thus to them belong the wickedness and to God the glory. Satan when he tempted Judas, and the Jews when they crucified Christ, both fulfilled the Divine decree, and formed the connecting links of the great chain of redemption; but God did not by any secret impulse instigate them to act wickedly." -- J. C. Philpot.

Russell V. Angle

THE ORIGIN OF THE HYMN, "AMAZING GRACE"

John Newton, the celebrated English preacher and hymnwriter, realized that he was a trophy of divine grace. A while before his death, a brother minister came to have breakfast with him. Family prayers followed the meal. Mr. Newton's sight had almost failed him, and he was unable to read. He sat and listened to his friend as he read the 15th chapter of I Corinthians. When the tenth verse was read, "By the Grace of God I am what I am," Mr. Newton began to speak: "I am not what I ought to be. Ah! How imperfect and deficient! I am not what I wish to be. I abhor what is evil, and would cleave to what is good. I am not what I hope to be soon. Soon I shall put off, with mortality, all sin and imperfection. Though I am not what I ought to be, nor what I wish to be, nor what I hope to be I can truly say that I am not what I once was, a slave to sin and Satan and I can heartily join with the apostle, and acknowledge, by the grace of God I am what I am."

John Newton could say that with conviction and joy. What had he once been? When he was seven years old, he lost his mother. A little later, he went to sea with his dad and learned all the evils of the seaman's life. Still later, he was forced into the Navy. He deserted, but was caught and stripped and beaten until the blood flowed from his wounds. He had now become a hardened infidel. He fell in with the African slave traders. He went from bad to worse until he himself was sold as a slave. It was a Negro woman who bought him, and she gloried in her power over him. She made him depend for his food on the crusts she tossed under the table. He had fallen to the depths of human degradation. And yet the grace of God found him, and saved him, and made him one of the great ministers of Christ, and a writer of hymns that have stirred the hearts of men the world over. Truly, he could say, "I am not what I once was." And truly he could say, "By the grace of God I am what I am."

Knowing this do you wonder at John Newton's message in the grand old hymn:

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

When we read this account of John Newton's life, we can understand why he wrote the nine verses (along with the regularly sung verses) which are so seldom used today. Read carefully the nine "missing" verses:

"AMAZING GRACE"

In evil long I took delight,
Unawed by shame or fear;
Till a new object met my sight,
And stopped my wild career.

I saw One hanging on a tree,
In agonies and blood;
Who fixed His languid eyes on me
As near His cross I stood.

Sure, never till my latest breath,
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His blood had shed,
And helped to nail Him there.

Alas, I knew not what I did,
But all my tears were vain;
Where could my trembling soul be hid,
For I the Lord had slain!

A second look He gave that said,
I freely all forgive!
This blood is for thy ransom paid,
I died that thou mayest live.

The Lord has promised good to me.
His Word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess within the veil,
A life of joy and peace,

The earth shall soon dissolve like snow
The sun forbear to shine,
But God who called me here below
Shall be forever mine.

(Note: The above article was first published among the Primitive Baptist papers in the August, 1974, issue of **Zion's Landmark**. It is with much pleasure that we republish it again at this time by special request. **Editor.**)

Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Psalms 90:1-2

A SUGGESTION

....WOULD YOU CONSIDER GIVING A SUBSCRIPTION TO ZION'S LANDMARK TO A FRIEND OR A MEMBER OF YOUR FAMILY AS A CHRISTMAS GIFT?

have somewhat different opinions or ideas.

A brother in Christ, I hope, if one,
John W. Cobb
5540 Church Street
Greensboro, N. C. 27405

EDITORIAL

Having had a very heavy work load for the past two months, I have been unable to prepare and edit and editorial for this issue of the **Zion's Landmark**. However, from time to time we receive numerous requests from our readers for our views on the subject, **THE UNPARDONABLE SIN**, Matt. 12:31, 32. In the November, 1974, issue of the **Landmark**, we republished an editorial on this subject from the August, 1925, issue of the **Signs Of The Times** by Elder H. H. Lefferts. The editors of this paper, **Zion's Landmark**, still share the same sentiments, fundamental points of doctrine with scripture interpretations and illustrations as have been set forth in the following article. We would like to suggest that this **Landmark** be set aside, kept or filed for future use since this topic or subject is one of constant and continuous inquiry among many of our people.

J. M. Mewborn

INQUIRY

Dear Elder Mewborn,

I would like for you to express in one of the issues of **Zion's Landmark** for your views or opinion on Matthew 12:31, 32, concerning the sinning against the Holy Ghost. This scripture has worried me and caused me much concern. I have the feeling that Christ's chosen, elect people will be kept from committing this sin. I have discussed the subject with others and many

THE UNPARDONABLE SIN

We have been requested to give our views on what constitutes the blasphemy against the Holy Ghost, the sin which Jesus said should not be forgiven unto men. Inasmuch as it is necessary to have the Scriptures upon this matter plainly before us as we write, we shall begin by quoting those passages which refer to this matter. The first in in Matthew 12:31, 32, and reads as follows: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The gospel according to Mark 3:38-40 puts it in this way: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies whosoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." Turning now to Luke 13:10, we find it thus: "And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." Both in Matthew and in Mark this declaration of Jesus concerning the unforgivable sin is in connection with the Pharisees accusing Jesus of having cast out devils by Beelzebub, the prince of devils. This ascription of the work of the Holy Ghost to the devil is what is called the blasphemy against the Holy Ghost. To thus ascribe the work of the Spirit to the devil is to be guilty of a sin which shall not be forgiven. The period during which this sin shall not be forgiven is "**never**." Matthew puts it, "Neither in this world, neither in the world to come." Mark says,

"Never." Therefore, we take it that the expression "Neither in this world, neither in the world to come," is the same as **"Never."** That is, whosoever ascribes the work of God's Spirit to the devil is a lost soul; there is not forgiveness for that sin throughout all the period of time. As for the heaven beyond this life, there will be no sin in that world, therefore, there is no forgiveness of sin there. To be guilty of this blasphemy is to be in danger of eternal damnation.

In the eternal mind and purpose of the infinite, all-wise God from before the foundation of the world, God's elect were not, and have never at any time been in danger of eternal damnation. When the blessed Jesus declared this truth about the unforgivable sin against the Holy Ghost, He was then in the legal or Jewish world. Under that legal covenant and in that legal world, there was no such thing as forgiveness for blasphemy against God. Witness the Scripture in Leviticus 24:16: "And he that blasphemeth the name of the Lord, he shall surely be put to death and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." When Jesus further said, "Neither in the world to come," he had no reference to the world of eternal glory beyond this mortal life. He meant by the world "to come" the gospel world or age which was to follow after His resurrection from the dead, when the legal world or age should have come to an end. As there had been no forgiveness in the legal world for the blasphemy against God, so there is not now any forgiveness for this blasphemy against God in this Gospel world. The law of Moses could not forgive that sin, but killed him who committed it; neither does the gospel of Christ forgive blasphemy against God, but excludes from the household of faith one who ascribes the Spirit's work to the devil. Therefore, neither in the law world nor in the gospel world is there forgiveness for the sin against the Holy Ghost. The word **"never"** does not mean eternal. It means "at no time," and has reference to the whole extent of time, that throughout the whole period of time there is no forgiveness for blasphemy against the Spirit. We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their soul's travels feared themselves to be guilty of the unpardonable sin. That great adversary of the

soul's peace, the devil, loves to tease and torment the children of God, and his accusations against the brethren are never so poignant as when he can take the very Scriptures of truth and hurl them at the saints. Never is Satan so plausible as when he comes garbed as an angel of light, quoting passages from the sacred book. But, while he quotes Scripture at times, he always quotes it piecemeal, never having any regard for the context; and while he often quotes it glibly, he never construes it correctly. Nevertheless, the pain which Satan causes by his gross misapplications of the Word are terribly acute, and they give rise to sore doubts and misgivings on the part of the harassed believer.

Now, we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of the fear proves there exists also a reverence for God. Where reverence is found there can be no blasphemy. A spiritually awakened soul is alive to sin, while on the other hand the unawakened soul is dead in sin. When dead in sin, there is no fear of sin; indeed, there is no consciousness of sin at all. To be conscious of sin and to be in fear of it is evidence of spiritual life.

We feel to say to our readers, especially to those who may have at times feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would not know it, you would be callous and hardened and without feeling any pain about it. The fact that this fear of the sin is with you shows your conscience to have been made tender regarding the offensiveness of sin, and this fear of the Lord is the knowledge of life to depart from the snares of death. Jesus says in the Scripture quoted from Matthew that a word spoken against the Son of man shall be forgiven. This means that any offense which comes against Jesus shall be forgiven. All the sins which are chargeable to the second Person in the Trinity (the Lord Jesus Christ), are forgiven, and it does not at all matter what may be the character or kind of blasphemy or sin that is committed. If it be an offense against Jesus Christ, it shall be forgiven. Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts that owe to

divine justice. Almighty God has laid on His Son all the sins of His elect children. There is not one single sin which the elect of God have committed in the past, or are committing at this present time, or that they may or will ever commit in the future, but that Jesus Christ has atoned for the whole of them. He has washed away all the sins of His people in His own blood. This is because the sins of all God's chosen people come against the Son of Man, Jesus Christ. He is the Scapegoat for all of them and bears their sins, all of them, away into the land of forgetfulness, whence they shall never return to be remembered any more, never to again be charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is not mediation provided in the Will of God for these sins. These are the sins for which Jesus Christ was not made responsible, or the debts for which he was not made Surety.

Suppose Mr. A. gives to Mr. B. his note for \$500, and that Mr. A. asks Mr. C. to go his surety on this note. Mr. C. consents to be A.'s surety. In the event that A. cannot pay this note, C. will have to pay it, because he is the surety for it. But suppose Mr. D. also owes Mr. B. a note that D. fails to pay it. Now B. goes to C. and wants C. to pay D.'s note. Will C. do it? He will not. Why not? Because C. is not D.'s surety; therefore, he is not liable for D.'s debt. Jesus Christ, the Son of God, was from all eternity the predestinated Mediator and Surety for His people who were chosen in Him before the foundation of the world. All their debts to God He will pay and has paid. He gave His life for them. But, Jesus Christ is not Surety for the sins of the whole human family. Therefore, the sins of those for whom Jesus was not made Surety, are not atoned for and never will be atoned for. All those sins are sins against **God the Spirit or God the Holy Ghost** (the third person in the trinity) **directly**, without a mediator to stand between and render satisfaction for them. Therefore, these offenses being against God, the Spirit, and not against Jesus Christ, have never forgiveness. There is no sin so terrible, no blasphemy so heinous, but what it is possible to be forgiven, provided it is against Jesus Christ; that is, provided He is the Surety for the transgressor committing that sin; but, even it be but a word against the Holy Ghost there is not forgiveness anywhere for it, because it is an offense for which there is no mediation provided, no surety to pay it.

The Apostle Paul had at one time been a

blasphemer, as witness his first letter to Timothy, thirteenth verse. But this blasphemer found forgiveness. Why did he? Because Jesus Christ was from all eternity or before the foundation of the world predestinated to be his Saviour; therefore, He is the Surety who paid all Paul's indebtedness to divine Justice, thus bringing unto Paul the forgiveness of all his sins. No doubt, there have been many who have blasphemed God who have not found forgiveness as Paul did, who were naturally no worse men than Paul had been, but who obtained no forgiveness because Jesus Christ was not from eternity responsible for their safety, was not made of God to them their Surety. Therefore, their sins were against **God the Holy Ghost**, without a mediator to stand between them and divine justice to make good the debt that they might go free.

From all this line of thought which we have been pursuing here, it will be seen that it is not possible for a child of God to commit an unpardonable sin. There is not one single sin of all the elect of God which Jesus Christ is not the atonement for. If there is anything which He left out or overlooked, then He is not the perfect Captain of their salvation, but liable to err, as the rest of us. Since He has, however, perfected all His set-apart, or ordained, people by the one offering of Himself, it follows that not one of them can commit an unforgivable sin. This unforgivable sin is the sin committed by the wicked, or by those who were not included in the covenant of election before the foundation of the world. Their sins have no atonement. There is no mediator provided for them; hence, their offenses are directly against God the Holy Ghost, and not against Jesus Christ. If they were against Jesus Christ, they would be forgiven.

We hope we have made ourselves sufficiently clear so that you have been able to grasp our view of this matter. We hope we may have been enabled to set at rest your fears as to yourselves being guilty of this unpardonable sin. If you have had a fear within yourself that you may have been guilty of this unforgivable sin or blasphemy, that very fear's presence is testimony of spiritual life that exists within your soul. While possessing or having this hope of life, you must belong to Christ, and belonging to Him you have Him as your chief advocate behind the bar of justice in the Supreme Court of all courts, of Heaven and immortal glory, as a wonderful counselor, to present and represent you faultless before the glorious throne of the

majesty of the eternal God. Belonging to Him (the Lord Jesus Christ), you cannot sin yourself away from Him because you were chosen in Him before the foundation of the world. Nothing can separate you from Him. "For I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38, 39.

(Elder) H. H. Lefferts, (Deceased)

OBITUARIES

BENJAMIN FRANKLIN JOHNSON

We, the members of Angier Primitive Baptist Church, Angier, N. C., desire to bow in humble submission to the will of our Heavenly Father who saw fit to call from our midst our beloved brother, Brother Franklin (Frank) Johnson.

Brother Johnson was born August 25, 1890, and died April 9, 1984. He was native of Johnston County, N. C., but had resided in Portsmouth, Virginia, for many years. He was retired from Norfolk Naval Shipyard, and Planters Manufacturing Company of Portsmouth, Virginia.

Brother Johnson united with Angier Primitive Baptist Church October 5, 1930, and was baptized by his pastor, Elder T. F. Adams.

Survivors include three daughters, Meatrice J. Glenn and Edith J. Sines, both of Portsmouth, Virginia, and Gladys J. Spencer of Shawboro, N. C.; two sisters, Sister Beulah Parrish of Benson, N. C. and Sister Alice J. Johnson of Fuquay-Varina, N. C.; and a brother, David Johnson of California; along with fourteen grandchildren, twenty great-grandchildren, and three great-great-grandchildren with a host of friends to mourn their loss.

His funeral was conducted at Sturtevant Funeral Chapel, Portsmouth, Virginia, by Minister Robert G. Thompson, and burial was in Meadowbrook Memorial Gardens in Portsmouth, Virginia.

Therefore, be it resolved by Angier Church that a copy of this obituary be sent to the family, a copy kept in our church records, and a copy sent to *Zion's Landmark* for publication.

Done by order of the church at Angier in conference August 4, 1984.

**Elder S. J. Sauls, Moderator
Brother Avery Beasley, Church Clerk
Meta Rohrbaugh, Ruth Dupree,
Avery Beasley, Committee**

WARNIE ROSS JAMES

Our beloved and highly esteemed sister in the Lord, Sister Warnie Ross James, was born in Pitt County, North Carolina, February 21, 1899, and passed away at the home of her daughter and son-in-law, Mr. and Mrs. William David Ward, in Garner, N. C., on July 16, 1984, at the age of 85 years.

Coming from the home of God-fearing parents, Mr. James H.

Ross and Mrs. Vacey Tucker Ross, she married Mr. J. Leonard James, a close family acquaintance, on March 19, 1919, at Winterville, N. C. To them were born the following children, Mr. Burton James, Raleigh, N. C., Mr. J. L. James, Jr., Wake Forest, N. C., Mr. Robert D. James, Saratoga, California, and one daughter, Mrs. Betsy James Ward, Garner, N. C. She leaves to mourn her passing besides the above named children, one foster son (grandson), Lee E. James, Raleigh, N. C., and one sister, Mrs. Carrie B. Gardner, Columbia, South Carolina.

Sometime about the years 1923-1924, she was received a member of Great Swamp Primitive Baptist Church in Greenville, N. C. Shortly after this time, her husband became employed in Winston-Salem, N. C., where they moved with their family of small children at that time to live until 1931, when they moved to Raleigh, Wake County, North Carolina.

Prior to leaving Pitt County, N. C., in the early 1920's, she taught school for several years in the local public school system. She was described by her students and associates as being very capable in this profession or calling.

Sister James was a steadfast believer in the truth of our Lord Jesus Christ and for this reason His church was a very integral part of her life. From the time of her early membership in the church in the days of young womanhood right down to the time when she became physically disabled to attend about three years ago, did she not waiver in her faithfulness and attendance. During the years when she lived in Winston-Salem, N. C., she placed her membership with the Primitive Baptist Church in that city, later bringing her name to Willow Springs Church when her family moved to Wake County, N. C.

Her walk in the church among the saints of God, as well as with her family and fellowman, was Godly and circumspect, a portrayal of the humility and humbleness that adorned the walk and life of our Saviour when He lived upon earth. Her son, Robert D. James, Saratoga, California, summed up the description of her life in just a few words recently when he said, "The church was a very important part of mother's life every day and it provided great comfort to her. Few have been so dedicated." Here, we have the fulfillment of Solomon's words in Proverbs 31:28: "Her children arise up, and call her blessed."

At the request of her family, a memorial service was held at Willow Springs Primitive Baptist Church on Wednesday, July 18, 1984, conducted by Elder J. M. Mewborn, her pastor, with interment in the church cemetery beside the resting place of her husband, where we believe that it will be awakened by the Judge of the quick from the dead at the last day to be raised in the resurrection of the just to live forever in that new heaven and new earth with that number that John saw coming down from God our heaven, prepared as a bride adorned for her husband. (See Rev. 21:2). May the name of our God be praised forevermore.

Humbly submitted at the request of Willow Springs Primitive Baptist Church at the August (Yearly) Meeting, 1984.

**Elder J. M. Mewborn, Moderator
J. C. Adams, Church Clerk
Sister Annie L. Dean, Sister Lillie L.
Kearney and Elder J. M. Mewborn, Committee**

SAMANTHA P. POLLARD

On July 18, 1984, the Good Lord saw fit to remove from our midst, Sister Samantha Pearce Pollard. She was a very precious and faithful sister.

Sister Samantha Sara Ann Pearce Pollard was born October 4, 1896, and died July 18, 1984, making her stay here, 87 years, 9 months and 14 days.

Sister Samantha was the oldest daughter of Brother Walter Pearce and Sister Betty Powell Pearce, who resided near Wake Forest, N. C. One brother and ten sisters preceded her in death. Her brother and three sisters were members of the Primitive Baptist Church. She joined the Primitive Baptist Church at Raleigh, North Carolina, in 1914 and was baptized by her pastor, Elder W. A. Simpkins. In the year 1916, she moved her membership to Willow Springs Primitive Baptist Church.

Sister Samantha was married to Brother Charlie Elmon Pollard on December 24, 1916. To this union were born two sons, Wilbourne Ennis Pollard, and Clifton Everett who died at birth.

She was a very strong believer in the doctrine of Salvation by grace and the predestination of all things. She was a faithful member as long as her health would permit. She and her husband, Brother Charlie E. Pollard, visited many churches and associations far and near. She was a very good neighbor and friend. She was loved and will be missed by all that knew her. She bore her afflictions with much patience. Her favorite scripture was "not my will, Lord, but thine be done." See Matt. 26:39.

She leaves to mourn her passing, one son, and daughter-in-law, Wilbourne Ennis Pollard and Lottie Pollard, of Fuquay-Varina, N. C., two grandchildren, Jerry and Jimmy Pollard and four great-grandchildren, Lori, Jeri Ann, Christopher and Scott Pollard.

Funeral services were conducted by her pastor, Elder J. M. Mewborn, at Willow Springs Primitive Baptist Church, on Friday, July 20, 1984, at 2:00 P.M., being attended by a host of friends and relatives. Her body was laid to rest in the church cemetery, beneath a beautiful mound of flowers beside the resting place of her husband.

The church will miss her and mourn her passing with the family, but we feel our loss is her eternal gain. We feel that her soul is resting in the paradise of our God, awaiting the resurrection of these vile bodies.

Done by the order of Willow Springs Church in conference, the 4th Saturday in August, 1984.

Elder J. M. Mewborn, Moderator
J. C. Adams, Church Clerk
Elder J. M. Mewborn, Sisters Annie D.
Dean, Lillie Kearney, Committee

ZADOCK "DOCK" THOMPSON

Richard "Dock" Thompson was born March 20, 1912, in Johnston County, North Carolina, son of Mary Daughtry and Elijah Boone Thompson. His stay upon this earth was 72 years. Dock came to live in Durham, North Carolina, at the age of 15. He worked for Burlington Industries Textile Mill for 45 years. At the age of 21, he married Emma Parker with whom he lived until her death. From this union were born three sons and two daughters.

On November 20, 1978, he married Ruth Nichols with whom he spent five happy years until his death June 11, 1984, while undergoing heart surgery at Duke Medical Center, Durham, N. C.

Richard was a full believer in the all powerful God that no one can stay His Hand. Dock believed that God works and no man hinders; that God hinders and no man can work. He did not question God when things did not go the way he thought they should, but was always made willing for God's will to be done.

Even when facing death, he said that if it was God's will for him to get through the surgery he would and if it wasn't for him to live that would be all right too. And he believed that all things are in God's hands and only He knows best.

Dock was a kind-hearted man, always willing to help out someone in need. He was not ashamed to rejoice with those who rejoiced or weep with those who wept. He was happy to see others brought into the church. When his brother and his brother's wife joined Mount Lebanon Primitive Baptist Church and were baptized, Dock went to the baptismal site at the river, sometimes twice a day, to make certain everything was sufficient for the baptism. We felt then he would offer himself to the church, but he did not at that time. He seemed to feel himself unworthy to ask for a home with people like he felt them to be. Sometimes, he would come home from church and weep because he felt he was not one of them. Once when he was reading his Bible, he said, "I guess I'll always be on the outside looking in." But in July, 1983, at the Lower County Line Association meeting, he came forth and asked for a home in the church. He was gladly received, given the right hand of fellowship at Mount Lebanon Church and was baptized by Elder Jasper Hawkins. It seemed that a burden was lifted from him. He died on June 11, 1984. "Dock" Thompson is greatly missed by his loved ones.

Written at the request of Mount Lebanon Church in conference at the September Meeting, 1984.

Written by his wife, Ruth Thompson
Elder Jasper Hawkins, Moderator
Nellie Hunt, Church Clerk

RUBY HUFF BRADSHER

It is in much humbleness that I attempt to write this notice of the passing of one so dear at the age of 76 years on Saturday night, August 25, 1984, at John Umstead Hospital, Butner, North Carolina, after a long illness. Born the daughter of the late William J. and Emma Wrenn Huff, she was married to Brother Charlie Rose Bradsher who passed away on April 15, 1974.

Surviving are a son, C. Delaine Bradsher, Raleigh, North Carolina; a daughter, Juanita B. Taylor, Durham, North Carolina; three brothers, J. Royce Huff, and Kelly Huff both of Route 4, Roxboro, N. C., and Clyde Melvin Huff, Roxboro, N. C.; a sister, Mrs. Fannie Huff Burch, Route 4, Roxboro, N. C., along with six grandchildren and five great-grandchildren.

She and her late husband united with Wheeler's Church, Person County, N. C., and were baptized by Elder T. Floyd Adams on the Second Sunday in September, 1934. She remained a loving and faithful member as long as she was able to attend. We admire Juanita, her daughter, in bringing her to our meetings often when she seemed too feeble to manage in her condition; yet, Sister Bradsher had such a desire to want to come and be with us. We feel that her loved ones cared so much for her and did all they could to make her as comfortable as possible during all her illness. We know that she shall be missed by all that loved her, but we have the blessed assurance that we will meet her again where there will be no sorrow, sickness or sad farewells as we feel that she had a good hope of life eternal and of Salvation by God's grace.

Funeral services were held at Wheeler's Primitive Baptist Church on Monday, August 27, 1984, by her pastor, Elder Burch Wray and burial was in the church cemetery beside the resting

place of her dear husband to await the coming of our Lord to take His loved ones home.

The members and friends of Wheeler's Church extend to her family our heartfelt sympathy and hope the God in whom we trust will reconcile all of us to His blessed will.

Approved by Wheeler's Church in conference this 13th day of October, 1984.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Clerk

A TRIBUTE TO MRS. KATIE COLEMAN

Mrs. Coleman was a lady
Who had a heart so true;
She planted and cared for beautiful flowers
In many colors, lilac, purple and blue.

She was a devout Christian,
And by grace lived for God each day;
She always thought first of others;
That was her Christian way.

She was a pretty woman
Whom everyone did love;
Whenever they would meet her,
She was a blessing from above.

But God knew her infirmities,
And sickness that was hard to bear;
In His will He called her home
And away from earthly care.

In Heaven she has a mansion
As promised in the Book of Life;
Where someday her husband will join her,
For on earth she was his dear wife.

I know that God's compassion
Will ease the aches and pain;
Of her beloved family,
And that -- you'll all meet again.

Take heart, dear grieving family,
As she hasn't left you behind;
God knows about her loved ones
And of the ties that bind.

He'll take you home at last to glory,
On a future day so bright,
Where the family will all be reunited,
And be together forever in God's light.

Gladys H. Amato
August, 1984

ANNIE GILLEY

On March 13, 1984, the God of Heaven called from our midst, Sister Annie Taylor Meeks Gilley. She was married to Powell G. Meeks, May 13, 1933, who later passed away. Then she was married to Dick Gilley. She joined the Primitive Baptist Church, December 26, 1931. She was born September 8, 1892, to the late James and Annie L. Taylor, in Pittsylvania County, Virginia.

Surviving are two daughters and one son: Margaret Trent, Eden, North Carolina; Mary Johnson, Trenton, Florida; Haywood Meeks, Washington, D. C., along with 12 grandchildren, 12 great-grandchildren, and 1 great-great-grandchild.

Sister Annie Gilley was faithful to her church and came as long as she was able. After a graveside service by Bill Gilley, she was laid to rest in Goodwill Church Cemetery. Goodwill Church loved her and misses her. We feel our loss is her eternal gain.

It is resolved by the church that three copies of this notice be made, one for the family, one for the church record and one for publication in **Zion's Landmark**

Done by order of the church on May 4, 1984.

J. D. Cassell
Bassett, Virginia 24055

MEETING NOTICES

BETHSAIDA CHURCH TO OBSERVE 100TH YEAR ANNIVERSARY

December 7, 1984, will mark one hundred years of the establishment or founding of Bethsaida Church, Harnett County, North Carolina. According to church records now in existence, the Church at Bethsaida was constituted in December 7, 1884.

If the Lord will, the Church at Bethsaida has agreed to mark and observe this event at our regular meeting on the first Sunday in December, 1984, that date being December 2, 1984. At this time the church hopes to have a commemorative service in recognition of the church's one hundred years of existence with lunch to be served on the church grounds following this service.

A history of the church, giving interesting historical and factual data about the founding of the church, as well as events that have followed through the years, will be read.

The church desires to invite the families of all former pastors, as well as the families of deceased or former members, to come and be with us on this occasion.

Bethsaida Church is located about two miles west of Benson, North Carolina, about 1/2 mile east on N.C. 27 Hwy. that leads to Coats, N. C.

Elder W. C. Noles, Pastor
Elder R. L. Fish, Assistant Pastor
Cleo R. Noles, Church Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with Upper Black Creek Church, in Wilson County, N. C., with

services to commence on Saturday before the fifth Sunday in December, 1984, and will continue through Sunday following.

Upper Black Creek Church is located approximately two miles south of Lucama, North Carolina, and about one mile east of Hwy. 301.

Elder A. F. Langston was chosen to preach the introductory sermon and Elder Delbert Carraway is his alternate.

Our union meeting invites our brethren, sisters and friends to meet with us and a special invitation is extended to our ministering brethren.

**J. B. Williams, Union Clerk
Rocky Mount, N. C. 27801**

ANGIER UNION

The next session of the Angier Union will be held, if the Lord will, with Raleigh Church, Wake County, North Carolina, on the fifth Sunday and Saturday before in December, 1984. Elder John Lee was chosen to preach the introductory sermon and Elder S. J. Sauls is his alternate.

Raleigh Church is located 1101 New Bern Avenue, Raleigh, North Carolina, across the street from the N.C. Division of Motor Vehicles Building.

We invite our brethren, sisters and friends to come and be with us in our union meeting, especially our ministering brethren.

**Bobby Daughtry, Union Clerk
Princeton, N. C. 27569**

BLACK RIVER UNION

The next session of the Black River Union will be held with Primitive Zion Church, Harnett County, N. C., beginning on Saturday before the fifth Sunday in December, 1984, and will continue through Sunday following, if the Lord will.

Elder T. Allen Johnson was chosen to preach the introductory sermon and Elder J. W. Hawkins is his alternate.

Primitive Zion Church is located about five miles west of Benson, N. C. Take Hwy. 27 from Benson (toward Coats, N. C.) to second crossroad and turn left. Go about two miles and church building will be on your left.

The Black River Union extends a cordial invitation to our brethren, sisters and friends to come and be with us in our union meeting, especially our ministering brethren.

**Alonzo Barefoot, Union Clerk
Newton Grove, N. C.**

MILL BRANCH UNION

The next session of the Mill Branch Union will be held, if the Lord will, with the Church at Pireway, Columbus County, N. C., beginning on Saturday before the fifth Sunday in December, 1984, (the dates being December 29th and 30th), and will continue through the following Sunday.

Pireway Church is located approximately 17 miles east of Tabor City, North Carolina, on Highway 904. The church is located on the left hand side of the road going east.

The Mill Branch Union extends a cordial invitation to our brethren, sisters and friends to come and be with us, especially our ministering brethren.

**J. D. Wright, Union Clerk
Tabor City, N. C.**

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held, if the Lord will, with Flat River Church, Person County, N. C., beginning on Saturday before the fifth Sunday in December, 1984, and continuing through Sunday following.

Flat River Church is located on the west side of Highway 501 about three miles south of Roxboro, North Carolina.

Elder L. P. Martin was chosen to preach the introductory sermon and Elder Burch Wray is his alternate.

We welcome our brethren, sisters and friends, especially the ministering brethren to meet with us.

**Bernard Whitefield, Union Clerk
Carrboro, N. C. 27510**

WHITE OAK UNION

The next session of the White Oak Union will be held with North River Church, Carteret County, N. C., beginning on Saturday before the fifth Sunday in December, 1984, and will continue, the Lord willing, through the Sunday following.

North River Church is located just off U.S. Hwy. 70, near Otway, North Carolina, about twelve miles east of Beaufort, N. C.

Elder Johnnie Carroll was appointed to preach the introductory sermon and Elder Furney Davis is the alternate.

We extend a warm invitation to our brethren, sister and friends including our dear brethren who labor in the ministry to meet with us.

**Virgil E. Davis, Union Clerk
Richlands, N. C. 28574**

NOTE OF APPRECIATION

Dear Brother Mewborn,

If you should have space in the *Zion's Landmark*, my husband, Woodrow, and I would like to express to our friends and loved ones our heart-felt appreciation and gratefulness for their lovely cards, telephone calls, various inquiries, and most of all for their many prayers in Woodrow's recent illness, operations and confinements in the hospital. We would like to answer each of you personally, but due to the number involved, it will be impossible to answer everyone. May the Lord bless each of you is our humble desire and prayer, if we could pray.

**A brother and sister, we hope,
Woodrow and Rena Lake
Lakeland, Florida
October 9, 1984**

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

VOL. CXVII

November-December 1984

Number 6

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

PRESS ON

God's children are pilgrims in a weary land,
Encompassed by foes on every hand;
They come to the waters, see no way to cross,
But God will not suffer one of His to be lost.
He stretches His road by a Moses' hand,
And His children pass over - on dry land.

They travel in wilderness for many years,
Enduring hardships, trials and fears.
They are disobedient and must be chastized;
This is the way their future lies.

When they are repentent and must bow to pray,
God sends His spirit to show them the way.
His own blessed Son He sends to them
That they might live through faith in Him.

He goes before them as a **Shining Light**,
To guide the way and disperse the night;
They travel along in little flocks so small,
Ever listening for the blessed Saviour's call.

They know He has promised them to return,
And take at last His weary pilgrims home;
"**PRESS ON, PRESS ON,**" we now hear Him say,
Your Faith has brought you all the way,"
"**THEN REIGN WITH ME - ETERNALLY!**"

Lillian Esther Havner
Carthage, North Carolina
September 11, 1984

N. C. Baptist Historical
P. O. Box 7777
Reynolds Station
Winston-Salem, N. C. 27109
6/86

ZION'S LANDMARK

REMEMBERS ELDER M. F. WESTBROOK ACCEPTABLY

Dear Brother Mewborn,

I hope this find you well and that your back is better. I am enclosing renewal for my subscription to the **Zion's Landmark** and some to help on the publication expenses. Also, I am enclosing an article on the "Five Wise and Five Foolish Virgins," if you care to use it for publication.

I would like to say that I was glad to get the issue of the **Landmark** that contained the article and photograph of Elder M. F. Westbrook. On two occasions, possibly in the late 1930's, he stayed with mother and me when he was in this country. I was glad to hear that he was in the presbytery of your ordination in 1957. His preaching was good and acceptable among our people when he came among us here.

Your brother in a precious hope,
Eldon Gilbert
 R. R. 7,
 St. Thomas, Ontario (Canada)
 November 1, 1984

ZION'S LANDMARK

"Remove not the ancient Landmark
 which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
 Willow Spring, NC 27592

ASSOCIATE EDITOR

GEORGE A. FULK
 Pilot Mountain, NC 27401

PUBLISHED BI-MONTHLY

VOL. CXVII Nov.-Dec. 1985 Number 6

\$7.00 PER YEAR -- 2 YEARS \$13.00
 TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
 3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
 Second Class Postage Paid at Benson, NC 27504
 USPS 699-220

VIRGINS

(THE FIVE WISE AND THE FIVE FOOLISH)

(Matthew 25:1-13)

Matthew 25:4 reads, "**But the wise took oil in their vessels with their lamps.**" The entire related scripture reads,

(1) "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

(2) And five of them were wise, and five were foolish,

(3) They that were foolish took their lamps, and took no oil with them:

(4) **But the wise took oil in their vessels with their lamps.**

(5) While the bridegroom tarried, they all slumbered and slept.

(6) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

The intention of this parable is to show to the saints the case and state of the church of God toward the close of time when the Judge will be standing before the door; when the Sun of Righteousness will be going down over a sinful world; when the shadows of the evening of the Gospel Dispensation will stretch out; and the midnight cry just ready to be ushered in. This means, I feel to be, the visible crowd of professors whether read or nominal. The subjects of Christ's Kingdom are what is here meant, consisting of two sorts. Some are real subjects internally so by grace; the others are externally so exclusively in altogether outward appearance and by mere profession only.

The number "ten" denotes or shows the small quantity of professors that will be found in the world at that time. When the Son of man comes, the world will be very busy, professors few, and vital Godliness at a very low ebb. Our title is that of "Virgins," because of their outward and apparent adherence to Christ, His true worship and to an open profession of His name.

Their "going forth" intends to show their turning their backs upon the world and joining themselves to, and associating with the children of God. What they had in view in their setting out was to meet The Bridegroom. This is what they all aimed at. They expected He would appear as their lover, not as an angry Judge, and to be embraced by Him, and to be received into His presence. This was their hope and fondest expectation as appears by the confusion they were in when shut out with their earnest entreaties to be admitted. But they were disappointed of their hope and their expectations were cut off; and no wonder, for one half of their company was wrong at their very first setting out.

And so they were at their journey's end.

"And five of them were foolish." Matt. 25:2. These took not their vessels, nor had they any oil with them, and, therefore, their lamps went out. When they had the greatest need of them, namely, at midnight, and when they went out, they were left in darkness, which to them is an earnest and a prelude to everlasting darkness. (This darkness is described hence:

"But He shall say, I tell you, I know not whence you are; depart from me, all ye workers of iniquity." Luke 13:17. "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:23). "But the wise took oil in their vessels with their lamps." Matthew 25:4.

First, I would attempt or endeavor to describe the virgins of Israel. Indeed, "There are threescore queens, and fourscore concubines, and virgins without number." S. of S. 6:8. But, "my dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her." S. of S. 6:9.

But, the virgins in this text are so-called on a religious account, because of their faithful and close attachment to the Son of God and on the purity of worship. They had not suffered themselves, as it were, to be seduced, defiled and corrupted from the simplicity that is in Christ (that is to say, having gone after other doctrines in the world called religions). Please note here that the virgins, here mentioned, which are called wise virgins, or heavenly and spiritual virgins, even as

a natural bridegroom, they go forth to meet the Heavenly and Spiritual Bridegroom.

They are elected or chosen persons chosen in Christ, and were given to Him before the world was made, yes, before His works of old. "Works of old," refers to the creation of the world (the first six days of time) when God laid its foundation. See Proverbs 8:22. This espousal took place before that work was started. They were secretly espoused to Him from all eternity in God the Father's purpose, and in the cordial acceptance of them by Christ Himself on which account He calls Himself even their Husband before they are openly espoused to Him. **"For thy Maker is thine husband; the Lord of hosts is His name;** and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." Isaiah 54:5.

Let us remember that there is an open espousal of them in time by the power and presence of Christ when the believer's heart is opened by the power of the Holy Ghost to receive the preached or proclaimed word under the sound of the glorious Gospel. At this point it will be as saith the apostle: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 2.

Indeed, before Christ is known we were wedded to the works of the Law until we found that the law worketh wrath in us and also ministers death to us. That it (the law) is weak through the flesh and can give us no hope. With the law, it is "Do and live," - "sin and die." (This is a very brief, accurate description of the works system.) This makes us die to all hope in it and it appears a dead letter to us. Then when faith comes, we get from under it, and are no more bound by its rigorous exactions, being redeemed from it by the crucifixion of Christ, and delivered from it by the Grace of Christ; that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." Romans 7:4. "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster." Gal. 3:24, 25. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them." Gal. 3:11, 12.

So it is, that a poor soul, mourning under his sins, and condemned by the law, is compared to a desolate widow, until Christ betrothes the soul to Himself. "Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name." Isaiah 54:4, 5. "Old things (the law) are passed away; behold, all things (the everlasting Gospel of the Son of God) are become new." II Cor. 5:17. The name of the widow is rubbed off, and the name of virgin is given. When the reproach and shame are purged away, and all our reproaches are silenced, then it is that the union takes place between the Heavenly Bridegroom and the poor distressed soul. Love is shed abroad in the heart, and nothing but love is discovered in the (One) altogether Jesus.

Love casts out fear and torment, and joins the soul to Christ. It is bound up in the bundle of life with the Lord our God. Such, says Paul, are presented "as a chaste virgin to Christ." II Corinthians 11:2.

The Covenant of Grace in which she was given to Christ, and in which Christ was given to her, is highly esteemed. She knows that in the ancient settlement in the divine counsels of old (before His works of old or before the foundation of the world) that a certain Man made a marriage for His Son. "The kingdom of heaven is like unto a certain king, which made a marriage for his son." Matthew 22:2. And in the day of her espousal, she (His bride) sets her seal to the truth of this: "Draw me, we will run after thee." S. of S. 1:4. If thou doest not draw me, I shall be drawn away from thee. In short, at the worst of times, this virgin can say, "Whom have I in heaven but thee?" Psalms 73:25.

THE WISDOM OF THESE VIRGINS

The latter virgins are called fools, but the former ones are said to be wise. Their highest wisdom consists in this: They know their Saviour and their vital interest in Him. They know in whom they have believed and their faith in Him has purified their hearts. The blood of sprinkling speaks in them, and the Spirit bears His witness to their Sonship. And this is "to be made wise unto Salvation through faith which is in Christ

Jesus." See II Tim. 3:15. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." Proverbs 4:7. "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. 2:6. This is when the believer's ear is directly atuned to and is in attendance with the preaching of the Gospel. (In the most intimate sense of the word the believer here is truly sitting under the sound of the Gospel.)

"But of Him are ye in Christ Jesus, who of God is made unto us **wisdom**, and **righteousness**, and **sanctification**, and **redemption**." 1st Cor. 1:30. The first appearance of their wisdom is in learning to bring distant things near. The Prophet Amos refers to a "Woe" that God has placed upon "them that are at ease in Zion." Amos 6:1. Unlike those who possess this wisdom, he says, "Ye that put far away the evil day, and cause the seat of violence to come near." Amos 1:3. The recipients of this wisdom are daily conversing together, however terrible the meditation or shocking the appearance. This is one part of the wisdom that God calls for. "Then they that feared the Lord spake often one to another." Malachi 3:16. To those who are bereft of this wisdom, it is said of them, "O that they were wise, that they understood this, that they would consider their latter end!" Deut. 32:29. "A prudent (wise) man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." Proverbs 22:3. To foresee the evil day (Death, Hell and the Grave) is to bring it near to cite ourselves at the bar of God's love and our own conscience, in order to judge ourselves that we may not be judged. "For if we would judge ourselves, we should not be judged." 1st Cor. 11:31. And that we may accept the punishment of our iniquity and not be condemned with the world; and to search and see which way a poor sinner may fly from the wrath to come. Then when Christ, **The hiding place** from the storm, is discovered to be about us to take ourselves unto Himself with all our grievances and trouble and with all our confessions and petitions (prayers), we will embrace Him as the only refuge that God has set before us. And when faith gives us access to the love of His heart, we are hid and under His shadow where we shall dwell in complete safety till every calamity be overpast.

That which prompts us to do this is the alarm of God in our conscience, which awakens a whole army of

errors and fears about us and this "fear is the beginning of wisdom." It (this fear) operates upon us as it did upon **Noah**, when God made known to him of the impending deluge. He was moved (upon) with the same fear. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Hebs. 11:7. It was Solomon that said, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Proverbs 9:10.

The church of God and His people today are moved with the same fear and betake or commit themselves to Jesus for fear of being drowned in destruction and perdition. Such a soul knows that there is no other way into the Holy of Holies but that which Christ has consecrated through the vail, that is to say His flesh. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the Forerunner is for us entered, even Jesus." Hebs. 6:19, 20. The fool believes every word, but the wise man looks well to his way.

If anyone stumbles in his judgment, He prays for instruction. If he cannot make straight paths for his feet, he is made to wait for God's counsel. If the standard be lifted up, he mends his pace; If his heart is enlarged, he runs; If the sun shines, he lays aside every weight and the sin that so easily besets him, the worst of which is unbelief. "The wisdom of the prudent (wise) is to understand his way: but the folly of fools is deceit." Proverbs 14:8. And when he has the approval or sanction of Christ and conscience, "Her ways are ways of pleasantness, and all her paths are peace." Proverbs 15:17. The way of life of Him who came from above is altogether Heavenly that he may depart from hell beneath. The wisdom of this poor soul lies in his knowing what is acceptable to God. Without the forgiveness of sin, he knows there can be no admission to Heaven; for the unclean shall not enter therein. Without Holiness (by the Spirit), no man shall see the Lord. Without imputed righteousness, there will be no acceptance. For the unrighteous shall not enter the Kingdom; and without the truth in the heart, all religion is in vain for the truth must be settled in the heavens. The unrighteous cannot come there, "who loveth and maketh a lie." See Rev. 22:5.

These things the wise man seeks after and these things he also follows. And the best gifts he covets, as things that accompany Salvation. All these things he has in Christ and he enjoys them by virtue of union with Him; that he is made unto Him Wisdom, as well as righteousness; and to know Him and the power of His resurrection is a most perfect manifestation of the perfect or divine wisdom for all human wisdom is foolishness with God, as it is said, "because that, when they knew God, they glorified him not as God, neither were thankful; but because vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they become fools." Romans 1:21, 22.

THEIR LAMPS

The first account we have in scripture of a lamp is found in Genesis 15:17. Abraham was commanded of God to take a "heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon." The beasts were divided (as clean beasts) by the parting of the hoof and the chewing of the cud. "And when the sun was going down, a deep sleep fell upon Abraham; and, lo, an horror of great darkness fell upon him." Gen. 15:12. "And it came to pass, that, when the sun sent down, and it was dark, behold a smoking furnace, and a **burning lamp** that passed between these places. In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, etc." Genesis 15:17, 18.

It is thought by many that the sufferings of Israel in Egypt were representative by this furnace and their great deliverance by the Lamp. But I believe that

- (1) The slain beasts prefigure Christ;
- (2) Abraham's darkness and horror represent the bondage and wrath of the Law,
- (3) The smoking furnace represent the sufferings of Christ under man's crimes and God's wrath,

(4) **The lamp** represents the glorious Salvation that should follow His (Christ's) crucifixion.

For it is His death that ratifies and confirms the Covenant of Grace and secures the Heavenly country to all Abraham's mystical seed and for this construction of words, we have the authority of the Isaiah who quotes this **burning lamp**, and applies it to the Salva-

tion of Christ. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the Salvation thereof as a **lamp** that burneth." Isaiah 62:1.

The Brightness, Brilliancy, Lustre, and Glory of His righteousness spring from the glory of the great personage that brought it out: "**THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH.**" Psalms 119:105. It is the righteousness of God's glory and the rays of infinite divinity that attend it unto every soul to whom it is imputed. And the time will come "when righteousness will shine forth in it as the sun in the glory of their Father's Kingdom for ever and ever." Matthew 13:44. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

The Salvation, that is here mentioned, is called "**A Lamp That Burneth.**" It is Salvation from guilt and filth, from fear and bondage, wrath, death, hell and damnation. It comes into the soul like a flaming torch. "Unto you that fear my name shall the Sun of righteousness arise with healing in His wings." Malachi 4:2. From beneath the wings of this Sun of Righteousness are conveyed such Heavenly beams and such divine heat (Hope) with an everlasting light (Faith) as shall never be quenched or extinguished, and it attends with such a flame of Heavenly Love as melts the soul, kindles in the breast, and makes the heart burn within us. This makes a man a burning and a shining light. Yes, it makes a minister a flame of fire. "And let all the angels of God worship Him. And of the angels He saith, "Who maketh His angels spirits, **AND HIS MINISTERS A FLAME OF FIRE.**" Hebs. 1:7.

In short, the glorious truth of Salvation by Grace is a **lamp** that never goes out: for (we) "Israel shall be saved in the Lord with an everlasting Salvation: ye shall not be ashamed nor confounded world without end." Isaiah 45:17. **This lamp**, as above described, is the **lamp** which these wise virgins took. Had they taken any other, they would have been just as foolish as the rest.

THEIR VESSELS

By their vessels I understand to mean "their hearts." As Elder George Ruston used to say, "Religion without the heart is like the white of an egg without salt.

It cannot be more than bodily exercise which profiteth little." See 1st Tim. 4:8. If we draw near to God with our mouth and honour Him with our lips, while our hearts are far from Him, in vain do we worship Him; and to set off for Heaven and dream of getting there while our hearts are set on things of time and sense means that we are going void or without a heart. "For where your treasure is there will your heart be also." Matthew 6:21.

God promises to take away the stony heart of our flesh and give us an heart of flesh. Yea, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezekiel 36:26. "And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." Jeremiah 24:7. "For I will pardon them whom I reserve." Jeremiah 50:20. "Circumcise yourselves to the Lord, and take away the foreskins of your heart" to love me that ye may live." Jeremiah 4:4.

Now let us observe the following:

(1) Where there is no true heart in religion, there is no faith "for with the heart man believeth unto righteousness", (Romans 10:10), and,

(2) Where there is no heart, there is no Christ, for "He dwells in the heart by faith" (Ephesians 3:17), and,

(3) Without the heart there can be no grace, for grace is the "Hidden Man Of The Heart." (1st Peter 3:4).

A wholehearted (meaning Singlehearted) sinner needs not a physician, nor does the commission of Christ reach him, for He (Christ) was sent to bind up the brokenhearted. See Isaiah 61:1. Christ tells us how the sinner's heart is broken: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." Matt. 21:44. These wise virgins are the same ones that Christ said, "All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out." John 6:37. He said they were "given to Him out of the world." John 17:5. The foolish then will never be broken (experience the new birth) and in the end "will be ground to powder." Matt. 2:44. God had truly and most assuredly blessed these wise virgins to know the deceitfulness, the bitterness, and treachery, and the plague of their own hearts; and they knew the change

that God had made therein. Hence, we may see that everything which the wise virgins were, and all that they had, came down from the Father of lights with whom is no variableness, neither shadow of turning. Hence it is recorded, "Every good gift and every perfect gift is from above, **AND COMETH DOWN FROM THE FATHER OF LIGHTS, WITH WHOM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING.**" James 1:17. They were, all of them, by nature sinners, dead and completely alienated from Him in trespasses and sins.

God taught (chastened) them out of His law, and then drew them to Christ that they might find rest in Him "until the pit be digged for the wicked." (Psalms 94:13), and Christ received them as His Father's gift. This entitled them and also gave them legal or lawful right to the name of "Virgins." God revealed His Son, the Hope of Glory, in them, and they had the Light of the Knowledge of the Glory of God in the face of Jesus Christ. Quoting in direct context, it reads: "For God, who commanded the light to shine out of darkness, **HATH SHINED IN OUR HEARTS, TO GIVE THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE FACE OF JESUS CHRIST.**" II Corinthians 4:6. This made them wise virgins.

God circumcised their hearts to love Him, and wrought faith in their hearts to believe in Him for Life and Salvation. (See Jeremiah 4:41). This raised their affections above and on things therein and sent them out to meet the Bridegroom till they were furnished with those things that would procure or obtain their reception, and make them meet for it.

THEIR OIL

The high priests when worshipping God under the law and in that dispensation of time with Elisha, the Prophet, and the Kings of Israel, were all anointed to their office with oil by the command of God, and He (Christ) that is now our Prophet, Priest and King was anointed also, and that with the Holy Ghost without measure. Those prophets, priests and kings who worshipped under the law were anointed with a horn of oil. King Saul, the exception, was anointed by Samuel with a vial of oil, a perishable vessel. But Saul was the King given to Israel in God's anger and taken away in His wrath.

Soloman makes this flaming oil of the wise to be

joy. "**The Light** of the righteous rejoiceth: but the lamp of the wicked shall be put out." Proverbs 13:9. The Prophet Isaiah calls it **The Oil of Joy**. In prophesying of the coming of Christ and what He should do when He came, Isaiah designates or points it out, "To comfort all that mourn; to appoint upon them that mourn in Zion, to give unto them beauty for ashes, **THE OIL OF JOY** for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah 61:3.

So it appears that the spiritual or Heavenly joy with which the Holy Spirit fills the newborn soul is this oil which the wise virgins took in their vessels, and nothing can be more desired by poor souls, mourning under sin than this joy of the Lord. Even Christ (Himself) spoke of this joy to His disciples. "These things have I spoken unto you, that **MY JOY** might remain in you, and that **YOUR JOY** might be full." John 15:11. He also tells within whom this joy is fulfilled, as John the Baptist was one of these wise virgins: "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth Him, rejoiceth greatly because of the bridegroom's voice: **THIS MY JOY THEREFORE IS FULFILLED.**" John 3:29.

Let us remember, as we pass along, that even the foolish virgins craved or desired this oil when their lamps went out. The foolish said unto the wise, "Give us of your oil; for our lamps are out," (Matthew 25:8), which verifies the saying of the wise. Soloman said, "There is (a) treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up." Proverbs 21:20. This beautiful Proverb is fulfilled in the text, "But the wise took oil in their vessels with their lamps." Matthew 25:4.

Oil is a furious thing to burn; nothing destroys grief, sorrow, misery and mourning, more effectually than the **JOY OF THE LORD**, in the heart. This **Oil** makes a man's face to shine, however, fallen, sickly and dejected or gloomy he might have appeared before. "In the day of prosperity **BE JOYFUL**, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7:14. As David prophesied and said, "But my horn shalt thou exalt like **THE HORN** of an unicorn: I shall be anointed with fresh **oil**." Psalms 92:10.

Oil is of a predominant nature. It only mixes with its own kind. Put it into anything else and it will always be uppermost. "In thy presence is **fulness of joy**; at thy right hand there are pleasures for evermore." Psalms 16:11. According to Paul, joy is the second fruit of the Holy Spirit of God. "**But the fruit of the Spirit is love, JOY, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,** against such there is no law." Galatians 5:22, 23. Anointed with this **oil (of joy)** shall the Sons of God return to their Father's House.

"And the ransomed of the Lord shall return, and come to Zion with songs and **EVERLASTING JOY** upon their heads: they shall obtain **JOY** and gladness and sorrow and sighing shall flee away." Isaiah 35:10. "Now the God of hope fill you with **ALL JOY** and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Romans 15:13. This **OIL of Heavenly Joy** is an inestimable treasure and so it will appear whenever the midnight cry comes. When the children of this world will be in their greatest security, buying, selling, building, planting, marrying wives and giving in marriage, "They did eat, they drank, they bought, they sold, they planted, they builded, etc." (Luke 17:28), when all of a sudden the Archangel and Trump of God will sound and alarm them all, and the Bridegroom will come to be admired in all (His saints) that believe, and to receive the darling of His soul at last home to Himself; this will make the **OIL** burn the brightest than it ever had before.

HOW THEY FARED AT THEIR JOURNEY'S END

The Bridegroom tarried. (Tarry means to delay, linger, to wait, etc.) He was not so quick in His motions as they were in their expectations. They all (all ten of them) slumbered and slept. Faith was out of exercise. Hope was not looking out. Patience had trouble to exercise experience. Love was grown cold. Grace lay dormant, and all senses became drowsy. Nothing was awake but poor honest conscience and even he was not attended to. "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, 'Open to me, my sister, my love.'" S. of S. 5:2. Though the spouse was asleep, her heart was not; and her heart saith, "It is the voice of my Beloved that knocketh." These

words of the church Christ (Himself) quotes: "Let your loins be girded about, **AND YOUR LIGHTS BURNING**; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching." Luke 12:31.

"At **midnight** there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." Matthew 25:6. The creation of the world in time is called "morning," and the Angels that sang their anthems are called **morning stars** that sang together. "When the **morning stars** sang together, and all the sons of God shouted for joy." Job 38:7. The prophetic age is called "noon." "And it shall come to pass in that day, saith the Lord **GOD**, that I will cause the sun to go down at "noon," and I will darken the earth in the clear day." Amos 8:9. In Christ's day, it was called "supper time." "Then He said unto him, A certain man made a great supper, and bade many: **AND SENT HIS SERVANT AT SUPPER TIME** to say to them that were bidden, Come; for things are now ready." Luke 14:16,17. But the "cry" now under consideration is at the close of time; therefore, it is called "**midnight**."

There is an allusion here to the midnight cry that was made in Egypt. When every Egyptian first born in every house lay dead, all Israel was in perfect safety, "who kept the passover, and the sprinkling of blood," "lest He that destroyed the first born should touch them." However, God will always have some watchman on the walls of Zion to give the time of night, as the case here with Moses. One of old has said, "Watchman, what of the night?" Isaiah 21:11. God will not do anything at this point or phase of time except to reveal to His servants (watchmen) when it will take place. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, etc." Deut. 29:29. "He (God) revealeth the deep and secret things." Daniel 2:22. Men today, as well in all ages past and gone, speculate on this hour. But what saith the Lord God: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matthew 24:36. Mark goes even further and excludes the Son: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, **neither the Son**, but the Father only." Mark 13:32. He reveals His secret to His ser-

vants and the prophets. Before the flood, Noah was let into the secret of the deluge. Before the destruction of Sodom and Gomorrah, Abraham told Lot of the impending annihilation of the place. To the destruction that came upon Egypt, Moses was apprised of it. Jeremiah was informed of the duration of Israel in captivity in Babylon. Daniel was informed when the Messiah would come. And both Daniel and the Messiah, Himself, gave many broad hints of Jerusalem's desolation. And, so, likewise of the day of judgment, some watchman will be informed of that, lest the Lord coming suddenly should find His spouse sleeping.

"Then all those virgins arose, **AND TRIMMED THEIR LAMPS.**" Matthew 25:7. This trimming, I feel, shows that their evidences were begloomed and their spirits dulled. And the great day of accounts was put far away, and they that were ready (the wise virgins) went in with Him to the marriage and the door was shut. Isaiah describes that notable day as follows: "The foundations of the earth do shake, the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isaiah 24:18, 19, 20, 21. May God grant that we may be in or among that number called **the five wise virgins.**

My mind goes back to John Bunyan's **PILGRIM PROGRESS**, where **Christian**, the pilgrim, and **Hope**, his companion, meet up with one, (called) **Ignorance**, on the way. He, **Ignorance**, introduces himself as "I know my Lord's will and am a good liver." "I pay my own vows; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going." (Note: This country we were all born in, and all by nature are in its darkness. Some live long in this country of conceit; many end their days in it. Dear Reader, are you come out of it? So was **Ignorance**, as he thought: but, he breathed his native air.)

So long as a sinner thinks he can do anything toward making himself righteous before God, his name is **IGNORANCE**. He (this person) is full of conceit, and destitute of the glorious **FAITH** in Christ.

THEIR JOURNEY'S END

Christian and **Hope** cross the River of Death with many difficulties, but as one says,

"Faith builds a bridge across the gulf of death;
Death's terrors are the mountain that faith removes;

Tis faith that disarms destruction,
Absolves from every clamorous charge, (and),
Places in the guiltless tomb."

And Bunyan continues, they both (**Christian**, the pilgrim, and **Hope**) were received with **JOY** and **re-joicing**. They handed in, each one, his certificate (experience that tribulation and patience had worked which they received at the time of their soul's open espousal that was in accordance with the secret espousal before "His works of old.") "Open ye the gates, that the **RIGHTEOUS NATION** which keepeth the truth may enter in." So will the King command it in that day. The King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34. (This gate will be more **BEAUTIFUL** than the one Peter and John saw by the same name at the temple where the certain lame man was carried. (See Acts 3:2).

How different it was with this man, **Ignorance**, for that was his name. When he came to the River of Death, it was without difficulty, for he had known nothing of the "strait gate" and the "narrow way," in his journey. There are no bands (protection) in his death. With him here, there is no doubt but what he is going to Heaven. He has experienced no doubts, no fears and sorrows, no terrors from his enemies (sin that dwelt in his flesh, its reciprocants and related allies, death, hell, the final or last enemy, death, the grave, and him that had the power of death, the devil.)

One by the name of **Ferryman**, with his boat, helped him over. When at the Gate of Heaven, those that looked over the top, Enoch, Moses, Elijah, asked for the certificate. He fumbled in his bosom and found it not. He had none. So the King told the shining ones, (His Angels), to bind him hand and foot and have him taken away. And they carried him through the air to a door that was in the side of a hill and put him in there. As Bunyan says, "Then I saw unmistakably that

there is a way to hell, even from the Gates of Heaven, as well as to the city of destruction." Solomon saw this way and described it in Proverbs 7:27: "Her house is the way to hell, going down to the chambers of death."

We read where God once sent a handwritten three-part message to a Babylonian King by the name of Belshazzar that was "written over against the candlestick upon the plaister of the wall of his palace." Daniel 5:5. The second part of that message reads, "Thou art weighed in the balances, and art found wanting." Dan. 5:27. The question is now asked, "Does God have balances?" He said that He did. "He weighed the mountains in scales, and the hills in a **BALANCE**." Isa. 40:12. If God's omnipotence is sufficient to weigh the mountains in His scales and the hills in His **BALANCE**, most assuredly enough is He able to know the secret intents and purposes of all men's hearts without exception. Among the number of the foolish virgins, including Belshazzar and one called **Ignorance**, in the end they will all come up "wanting." The oil will be missing. The hand that wrote on the wall also told Belshazzar, "Thy kingdom is divided." Dan. 5:28. Jesus said concerning this same kingdom, "Satan is divided against himself, and how shall his kingdom stand?" Matt. 12:25. Daniel was shown an everlasting Kingdom which shall never be divided "nor destroyed." It, he said, "would break in pieces and consume all other kingdoms, and it shall stand forever." Daniel 2:44. This is the Kingdom of God, and today, as well as in the past and in the future, it is within the hearts of His people who have **"THIS OIL IN THEIR VESSELS WITH THEIR LAMPS."** Their faith in their God is not wanting here and neither will they be in the end.

Eldon Gilbert
R. R. 7,
St. Thomas, Ontario (Canada)
November 1, 1984

Will you send us a new subscriber or subscribers?
This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

EDITORIAL

I have been asked at different times to express my thoughts as to what constituted the exact contents of the cup that Jesus gave to His disciples at the supper in the upper room just prior to His betrayal and crucifixion and also the origin of these contents, if from a vine that bore thorns or from a thornless vine, etc. In this same connection, I have been asked to give my thoughts on what kind of bread was used at this same supper, sometimes referred to by men as "The Last Supper."

No one realizes and is more willing to acknowledge the complete fallibleness of the knowledge of man as pertaineth to Spiritual things and the things of God except they be shown or revealed through the channel of revelation of God's Spirit than this poor one. I realize that I could be wrong, yet I can only give that which has been shown to me. In an attempt to answer these frequently asked questions, I shall give such views as I have as follows.

J. M. Mewborn

THOUGHTS ON THE ORDINANCE OF COMMUNION

In searching the scriptures, I find that Matthew, Mark, Luke and Paul all use the word, "cup" with reference to the communion. Matthew said, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:27-29. Mark said, "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark 14:22-26. Luke said, "And he took the cup and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke

22:17-18. Paul said, "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11:25. Matthew, Mark and Luke each refer to "the cup" in connection with "the fruit of the vine." Only Paul refers to "the cup" and no more.

In reading and analyzing the above quotations of the above writers, one will see that the testimonies of each of them compare favorably. As far as I can tell from reading the scriptures (those outlined above), as well as other places found in the scriptures which relate to the communion or passover supper, there is no direct emphasis or mention as to the exact, precise contents of the cup.

In going back or searching into the scriptures we find in Exodus 12:15, in connection with the eating of the Passover that nothing could be eaten or used that contained leavening. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Therefore, the contents of the cup, like unto the bread, had to be pure. The Apostle Paul verifies the keeping of the feast with unleavened bread. He said, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:6-8. Since the bread used in this connection must be pure, likewise the contents of the cup must reciprocally be pure. I say this because they must of necessity be equal in value. It was for the same reason that they could not use bread that contained leaven or any other impurity. Likewise, it was for the same reason that the contents of the cup could not have been juice or any other substance containing an impurity. Juice will ferment, and, therefore, of necessity must contain foreign ingredients or a semi-catalyst which is impure to cause fermentation. Therefore, it is the writer's unbiased and complete belief that pure wine was the contents of the

cup on the occasion of the Lord's last supper. The contents of the cup represented the blood of Christ, and of a necessity had to have been of a pure substance.

Now I shall return to the question of our inquirers as pertains to the origin of the contents of the cup, whether from a vine that bore thorns or from the thornless vine. May I say again that these are my personal thoughts and that they not be construed as an edict to any church. Jesus said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jno. 15:1. What is this fruit that Jesus said was born of Him? Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." Jno. 15:16. Paul said, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lust." Gal. 5:22-24. The fruit under consideration in this instance is of the very nature of God, Himself. He was perfect in every sense of the word, if you please.

On the other hand Paul said, "He (God) hath made him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 11 Cor. 5:21. How could this be possible? It was in the sense that He was not only God's sin-bearer but also the sin-offering for God's chosen, elect people. Yet, there was no sin in His body. Peter said, "He who did no sin, neither was guile found in His mouth." 1st Peter 2:22. Paul said, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Hebs. 7:26. "For a small moment have I **forsaken** thee; but with great mercies will I **gather** thee." Psalms 54:7. This was prophecy of that hour when He cried out, "My God, my God, why hast thou **forsaken** me?" Matt. 27:46. The **gathering** refers to His resurrection from the dead and of the ultimate bringing together of the members of His body at the last or final day. Con-

cerning his impeccable state of holiness in both soul and body, David said, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalms 16:10.

Thorns and thistles have their origin in this world. Sin had its entrance into time after the foundation of the world. After Adam and Eve had eaten of the fruit of the tree of knowledge of both good and evil, God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; **thorns also and thistles** shall it bring forth to thee; and thou shalt eat the herb of the field." Gen. 3:17. When Christ was crucified, these same thorns in type and figure were placed on His head while He hung on the cross at Calvary. They reached all the way back to our forefather, Adam. This was done without the gate, outside of the gate of the walled city of Jerusalem. The figure here is that He was crucified in the world (Jerusalem pointing to Heaven and immortal glory) for the sins of His people. While He was perfect, never had an evil thought, and no guile was found in His mouth, yet He was made sin for us, who knew no sin; that we might be made the righteousness of God in Him. See I Peter 2:22, and I Cor. 5:21. No more will He ever wear a crown of thorns, for He has conquered all the enemies of His people, even with the blessed promise of the final destruction of the last enemy, Death.

This true, living vine had its root and stem, (its origin) from eternity, long before the entrance of sin and trouble into this world. As a vine must have support, so Christ was upheld by His Father until His hour had come. Then He was forsaken to die on the cross. It was then that He was **TRULY MADE SIN** as the only perfect sin-offering. But, in His resurrection and in the hope of the children of God today, sin is finished. Its power is no more. It doth no more abound, but grace now abounds. We see Him at this moment with the Golden Crown of Perfection.

David said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man (Adam) that thou art mindful of him? and the son of man (Christ) that thou visitest him? For thou hast made him (Christ) a little lower than the angels, and hast crowned him with glory

and honour. Thou madest him (Adam) to have dominion over the works of thy hands; thou hast put all things under his feet (Christ)." See Psa. 8:3-6. Paul referred directly to this Psalm of David when he said, "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? etc." But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Hebs. 2:5, 9. His body only died. This was only for a "small moment," in God's sight or literally three nights and days. His soul became exceedingly sorrowful, even unto death, but it could not die because, like the souls of all men, it was immortal.

In Revelation John saw, or beheld, "a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14. "And another angel came out from the altar, which had power over fire; and cried with a loud cry saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her **GRAPES** are fully ripe. And the angel thrust in His sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." Rev. 14:18. (I believe this "great winepress" refers to the (final) resurrection of the just and the unjust at the last day when the bodies of His saints will be changed from corruption to incorruption and from mortality to immortality. This will involve a change of state from natural to Spiritual, pointing back to the pure (unleavened) bread and also the pure state of being of the contents of the cup. These things most assuredly point to each other.) According to Isaiah, this wine is red, again a figure or type of the blood of the Lord Jesus Christ. "Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like Him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Jacob did "drink the pure blood of the

grape." See Deut. 32:14. Isaiah, in describing the song that is sung in the Gospel of the Son of God said, "In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. In that day **SING YE UNTO HER, A VINEYARD OF RED WINE.** I the Lord do keep it; I will water it every moment: lest any hurt it, (the church). I will keep it night and day. Fury is not in me: who would set the **BRIERS AND THORNS** against me in battle? I would go through them, I would burn them altogether." Isa. 27:1-4. He speaks here of the destruction of the sins of His people.

Here is the perfection of the glory of the Son of God. He has overcome all things (every enemy) for His little children, the blessed Prince of Life and Peace. Therefore, in the Gospel of the Son of God, He is the perfect one. No more is He a man of sorrow and acquainted with grief, with no comeliness and no form, even as a root out of a dry ground, but He is now the perfect Son of God in Heaven. In conclusion, it is the writers feeling that in the Gospel Church, the wine must have its derivation from the vine without thorns, since He has now put all things under Him. Yes, His people even as the Apostle Paul, have the thorn in the flesh, the messenger of Satan, here in time, to buffet them, lest they should become exalted above measure. This is while they are yet here in the world. Yet, He said, "My kingdom is not of this world." But within them is the root and stem of the living vine and its fruit that originates in eternal love and glory. "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." Isa. 27:6. In this living vine is the perfect "wisdom that is from above. It is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Jas. 3:17, 18.

Since the root and stem of this vine originated in eternity, its life was the very life of God, Himself. "For in Him dwelleth all the fulness of the Godhead bodily." Cor. 2:9. The vine is the body of Christ. Christ prayed that the bitter cup be removed while in the Garden of Gethsemane. In this bitter cup were the sins of His

people, and the curse of the same sin for which Adam was cursed while in the Garden of Eden. The two gardens (Eden and Gethsemane) here are related in this sense. Let us remember that the tree of life (Christ) was in the Garden of Eden as well as the serpent. Likewise, it was in the Gethsemane, or Mount of Olives, that Judas (whom He called a devil) kissed Him. He prayed to the Father that the bitter cup be removed, but said, "nevertheless not my will but thine be done." Luke 22:42. When Peter would have protected Him from the mob on that night and had cut off the right ear of the high priest, He said unto him, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" John 18:10, 11. The cup in the Garden of Gethsemane and the one in the upper room were entirely two different cups. Both were for the direct benefit of His people, when He drank of them, but they were given to Him of His Father. Now the cup which He has given in the Gospel is not only perfect, but it is full. It is the cup of praise and Thanksgiving. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Jno. 15:11. These grapes which yield forth the contents of this cup (like unto the blood that came from His body from eternity) did not come from the vine of thorns, for Jesus said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:16-18. So, by their fruit ye are known. Therefore, according to His (Jesus') own word or testimony, men cannot gather grapes of thorns. Certainly, we have never heard of it in a natural way. As this vine's root and stem originated from eternity, so did His people, the members of His Body, and they are called by Him, **Branches**, trees of righteousness, the planting of the Lord, "that He might be glorified." Isa. 61:3.

Will you send us a new subscriber or subscribers?
This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

Planted in Christ, the living vine,
 This day, with one accord,
 Ourselves, with humble faith and joy,
 We yield to thee, O Lord.

Joined in one body may we be,
 One inward life partake;
 One be our heart, one heavenly hope
 In every bosom wake.

Complete in us, whom grace hath called,
 Thy glorious work begun,
 O thou, in whom the church on earth
 And church in Heaven are one.

Then, when among the saints in light
 Our joyful spirits shine,
 Shall anthems of immortal praise
 O Lamb of God, be thine.

J. M. Mewborn
January 25, 1985

OBITUARIES AND MEMORIALS

CLARENCE J. NUTT

Clarence was born August 29, 1909, and died September 27, 1984. He is survived by his wife, Gladys; two daughters, Arnete Blathley, and Delores Sherman; two sons, Billy and Reed; two sisters, Mrs. Velma N. Clayton and Miss Lessie Nutt; one brother, Wardie Nutt, and grandchildren.

On the second Sunday in February, 1947, the church at Surl, Person County, North Carolina, met at the water to baptize Gladys, his wife who had united with the church two weeks prior to that time. The temperature was down to near zero, and the ice was three inches thick. The brethren had cut out a place large enough for us to do the baptizing. While we were singing a hymn, Clarence came forward and asked for membership. With great joy, he was received, and when he was asked when he wanted to be baptized, he said, "Now." I felt unworthy to go in the water with these dear people, but the cold water did not harm any of us.

There was a large crowd of people there. Many of them, no doubt, came out of curiosity, and the question was asked, why we did not wait till the weather was warm. Some said we were a crazy kind of people, but there were some present whom God had blest to know something of His power. Jesus walked on the Sea of Galilee and calmed the mighty wind, and said to His trembling Disciples "Be not afraid, it is I." God made His power known in the den

of lions and also in the fiery furnace. His power and love is also felt in the hearts of His little children today. This God was able then and He is still able today. I believe He was with us in that water. It surely was a happy time there when we came out of the water. Some were shouting praises to their God!

Clarence was given to believe if Heaven was his eternal destination, it would be only by the grace of God. It would not be by anything good that he had done, but alone by the goodness and mercy of God who had caused him to hope that the love of God had been shed abroad in his heart.

We believe this dear brother has fallen asleep in the arms of his Saviour, and that his Spirit is with God in Paradise. We believe when Jesus comes and awakes him he will come forth in a perfect body and be taken to that city whose builder and maker is God, there to live with Him forever.

His funeral service was held at Surl Church September 29, 1984, by his unworthy pastor, the writer of this notice. His body was laid to rest in the church cemetery to await the coming of the Lord.

Our desire is that the family be made reconciled to the will of God, and that they will be made to rejoice in these words that **"EARTH KNOWS NO SORROW THAT HEAVEN CANNOT HEAL."**

Done by the church at Surl while in conference Saturday, October 13, 1984.

Written by L. P. Martin
L. P. Martin, Moderator
Charlie Blalock, Clerk

JAMES G. (Jimmy) JONES

Brother Jimmy Jones was the son of Brother N. S. and Sister Ida Edwards Jones. He was born February 20, 1899, being 85 years seven months and three days old at his death. He fell asleep in Jesus, Sunday, September 23, 1984. He had been in declining health for some time.

He asked for a home with Lawyers Springs Primitive Baptist Church, Peachland, North Carolina, on Saturday before the 1st Sunday in June, 1925. He was baptized the following day by his pastor.

Brother Jimmy was married to Miss Mae Lowery April 2, 1924. To this union were born four daughters: Mrs. Ann Tice, Laurinburg, N.C., Mrs. Dorothy Mills, Marshville, N.C., Mrs. Jean Poplin and Mrs. Joyce Hanna, Wadesboro, N.C., who survive with six grandchildren and one great grandchild.

His first wife passed away March 24, 1966. He is also survived by his second wife, Mrs. Bessie Almond Jones, whom he married December 29, 1970. Two sisters, Mrs. Ola Huntley, Concord, N.C. and Mrs. Gladys Wright, Peachland, N.C., one brother, Brother Wilson Jones, Polkton, N.C. and three step-children.

Brother Jimmy spent his entire life near the old homeplace near Peachland, in Anson County, North Carolina. He enjoyed coming to church as long as health would permit. He enjoyed hearing the preaching and the singing and was always glad to see visitors come to Lawyers Springs. He was handicapped all his life with poor eyesight. He was a farmer by trade. He could drive his car until his health failed.

His funeral was at Lawyers Springs Church on September 25, 1984, conducted by his pastors, Elder James Jones and Elder Cle-

rod Edwards. His body was laid to rest in Mineral Springs Church cemetery near his home by the resting place of his first wife. The friends who came and the many flowers showed that he was loved in his church and community.

We will miss him at Lawyers Springs Church. We wish to bow to God's will.

We wish a copy to be put on the Church Book, one sent to the family and one sent to **Zion's Landmark** for publication.

Done at the request of Lawyers Springs Church and approved at the November 24, 1984, conference.

Written by Floy Jones
Elder James Jones, Moderator
Sister Vivian Jones, Clerk

PAUL LANGDON

We, the Fellowship Primitive Baptist Church, Johnston County, North Carolina, bow in humble submission to the will of God in the death of our beloved brother, Paul Langdon. Brother Langdon was born in Johnston County, North Carolina, October 27, 1902, the son of the late Richard F. and Charity Penny Langdon. He died September 23, 1984, in Good Hope Hospital, Erwin, North Carolina, at the age of 81 years, 10 months and 23 days.

About the year 1936, he was married to Sister Myrtle Tew Langdon. To this union were born a son, Glenn Langdon who died in 1981; and one daughter, Hilda Faye Langdon, Route 1, Benson, N.C., who survives.

Brother Langdon united with the Church at Fellowship and was baptized the first Sunday in September, 1942, by his pastor, Elder Shepard Langdon. He was always a very faithful and loyal member for 42 years. In his passing, we at Fellowship Church feel great loss, but we know it is his eternal gain and reward.

His funeral service was held at his home church, Fellowship, by his pastor, Elder Curtis Parrish, Elders T. Allen Johnson, S.J. Sauls and Minister John S. Staten. His body was laid to rest beneath a mound of beautiful flowers in the Fellowship Community Cemetery, nearby.

He is survived by his wife, Sister Myrtle Tew Langdon; a daughter, Hilda Faye Langdon, along with five grandchildren and four great grandchildren.

Be it resolved that three copies of this notice be made; one for the **Zion's Landmark**, one for the family, and one for the church record.

Done by order of the church in conference October 6, 1984.

Elder Curtis Parrish, Moderator
E. H. Dupree, Church Clerk
Clyde Parrish and Tunie Ellen
Whittington, Committee

HASSIE WHITEFIELD LONG

On October 16, 1984, **GOD** in His infinite wisdom reached down and removed this loving sister from our midst at the age of 72 at her home in Prospect Hill, North Carolina. She was born in Person County, N. C., on February 29, 1892.

She was married to the late Herbert J. Long on November 11, 1911, who died March 7, 1974. Surviving are a son, Wilmer A. Long, Trenton, N. J.; five daughters, Mrs. Naomi Talley, Prospect Hill, N. C., Mrs. Florine Robertson, Gibsonville, N. C., Mrs. Lorena Talley, Mebane, N. C., Mrs. Christine Davenport and Mrs. Mary Lou House both of Greensboro, N. C.; two sisters, Mrs. Onie Painter and Mrs. Zelia Horton, both of Route 2, Hurdle Mills, N. C., along with 19 grandchildren and 22 great-grandchildren, who are left to mourn her passing.

She united with the church at Wheeler's, Person County, North Carolina, and was baptized by Elder J.J. Hall. **God** was so good to her even in her latter years to be so active in her church affairs and community work which she seemed to thrive upon.

The funeral was conducted at Wheeler's Primitive Baptist Church by her pastor, Eldert Burch Wray, at 11:00 a.m. October 18, 1984, who used as his text her favorite passage of scripture, the 23rd Psalm, and related so many beautiful thoughts pertaining to her life.

Her daughters were so attentive to her needs during her illness and she desired to be at home rather than at a hospital. We feel that they should have no regret.

The church and community will surely miss her but we feel that our loss is her eternal gain and we could not wish her back in this world of sin and sorrow as we believe she is now at rest.

Approved in conference this 8th day of December, 1984.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Clerk

VERA G. MANN

Sister Vera Mann was a precious sister of love, patience and hope. We feel assuredly that Sister Mann was a child of God. She manifested that light that is spoken of in the scriptures, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matthew 5:16.

Although she spent her last years in much affliction, she was greatly blessed with much patience and so often spoke of that great hope that was given her many years ago and it was as strong at the end as it was in the beginning.

Sister Vera Mann was born August 9, 1896, and was married to Elder H. E. Mann on June 14, 1916. She was surely that helpmate that was spoken of in the scriptures. (See Ephesians 5:24.)

The writer remembers many times that her husband, Elder Mann, would come to Goldsboro (Primitive Baptist) Church where he served faithfully for many years and I would ask how things were with Sister Vera. Tears would come to his eyes and he would say how he hated to leave her; yet, she would tell him the same God that had protected him the many lonely miles in which he had come to us, was also the One, she felt, who protecting him at the same time, would also protect her while he was away, and bring him back safely to her again.

I will never forget the many visits they both made to see my Mother during her afflictions.

Sister Vera united with Healthy Plains Church, Wilson County, North Carolina, and was baptized in June, 1926. She, along with Elder Mann joined Goldsboro Church by letter on February 28, 1953.

She passed away December 30, 1983. Her funeral service was held at the Bell-Munden Funeral Home Chapel, Morehead City,

N.C., by this unworthy writer. Her body was laid to rest beside the resting place of her husband in the cemetery in Newport, North Carolina.

Brother and Sister Mann had no children, but had several nieces and nephews, who along with all that knew her and loved her, greatly mourn her passing.

Written as appointed by the Goldsboro Primitive Baptist Church, Goldsboro, North Carolina, while in conference.

(Elder) Delbert Carraway
Sanford, N. C.

SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN MARCH, 1985

ANGIER UNION will meet with Bethany Church, Pine Level, N.C. Church located on Davis Mill Road, one block west of U.S. Highway 70-A, in Pine Level, N.C. Elder E. T. Jones is chosen to preach the introductory sermon and Elder S. J. Sauls is alternate. (Bobby Daughtry, Clerk, Princeton, N.C.)

BLACK CREEK UNION will meet with Contentnea Church, south side of N.C. 42 Highway, 5 miles west of Wilson, N.C. Elder Alex Langston to preach introductory sermon and Elder Walter Barnes is his alternate. (Elder J. B. Williams, Clerk, Rocky Mount, N.C.)

BLACK RIVER UNION will meet with Seven Mile Church; take Highway 13 west at traffic circle in Newton Grove, N.C.; go approximately 100 yards, turn left on State Road No. 1703; go three miles approximately to church. Elder Delbert Carraway to preach the introductory sermon and Elder J. W. Hawkins is his alternate. (Alonzo Barefoot, Clerk, Newton Grove, N.C.)

LOWER COUNTRY LINE UNION will meet with Helena Church, located about nine (9) miles South of Roxboro, on east side of U.S. 501 Highway, in Timberlake, N.C. Elder Burch Wray to preach introductory sermon and Elder Wallace Oakley is his alternate. (Bernard Whitefield, Clerk, Carrboro, N.C.)

MILL BRANCH UNION will meet with Simpson Creek Church; those traveling Route No. 9 east, turn right at Goretown, South Carolina; then turn right again at second paved road and continue to church. (J. D. Wright, Clerk, Tabor City, N.C.)

WHITE OAK UNION will meet with South West Church, about three miles west of Jacksonville, on Route 53 Highway. Elder Furney Davis to preach the introductory sermon, and Elder Johnnie Carroll is his alternate. (Virgil Davis, Clerk, Richlands, N.C.)

YELLOW RIVER UNION will meet with Bethel Church, located in East Point, Georgia, (Southwest Atlanta); Church is located on

Stone Road, just off West Washington Street, about one and one half miles from East Point. From Interstate 85, exit at Cleveland Avenue (right turn) through East Point to Church Street. (Left turn) to Washington Street. (Right turn) on Stone Road and church is on your right. (Hewatt L. Fleming, Clerk, Franklin Springs, Georgia)

ANNUAL MEETING AT MACEDONIA CHURCH, FLORIDA

We would appreciate it very much if you would announce our annual three days' meeting at Macedonia Church, Alturas, Florida, beginning on Friday before the fourth Sunday in February, and will continue through Saturday and Sunday following, the dates being February 22, 23 & 24, 1985.

Directions to Macedonia Church are as follows: Those coming from the north, take Interstate 95 to Interstate 4 at Daytona Beach, Florida. Follow Interstate 4 to Haines City, Florida. There you will take U.S. 27 south to Lake Wales, Florida, take Route U.S. 60 west for approximately 9 miles to "Alturas, Florida Sign." At this point, turn left on State Road Route 655-A. Go for about 1½ miles to church building on your left.

Those coming from the west will follow U.S. 98 to Route 60 and "Alturas, Florida Sign." At this point, turn right on Route 655-A and go for 1½ miles to church building on your left.

We invite our brethren, sisters and friends to meet with us.

For more information call or contact Brother Bill Lake, Telephone 813-683-1726 or Brother Clarence Duckworth, Telephone 813-537-1208.

W. C. (Bill) Lake
1111 North Gilmore Avenue
Lakeland, Florida 33805

ORDINATION OF ELDER REUBEN HAWKS, JR.

By the request of the Union Primitive Baptist Church, Surry County, North Carolina, a presbytery was called on December 1, 1984, to ordain Brother Reuben Hawks, Jr., to the office of Elder.

The presbytery was organized by electing (1) Elder George Flippin, Moderator, (2) Elder Ray Payne, Clerk, (3) Elder Frank Pegram to examine and question the candidate, (4) Elder Alex Payne for the ordination prayer, (5) Elder Lester Stewart to deliver the charge, and (6) Deacon Irvin Key to deliver the candidate, Brother Reuben Hawks, Jr., to the presbytery.

After which Brother Reuben Hawks, Jr., was delivered to the presbytery, being examined and found worthy, was ordained with prayer and laying on of hands in the presence of seven (7) Elders and twelve (12) Deacons. Then our brother, Brother Reuben Hawks, Jr., was delivered back to the church as Elder Reuben Hawks, Jr.

Elder George Flippin, Moderator
Elder Ray Payne, Clerk

Elders present for the occasion: George Flippin, Ray Payne, L. G. Stewart, Frank Pegram, Alex Payne, Kenneth D. Hopkins and Elbert Kirkman.

Deacons present for the occasion: Everett Hill, H. A. Tate, Joe Easter, Jimmie D. Martin, R. L. Dyer, Lonnie Ashworth, Garvey Cheek, Harry Mabe, George A. Fulk, Troy Hutchens, Irvin Key and Howard Puckett.

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

VOL. CXVIII

January-February 1985

NUMBER 1

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

LONGING FOR A HEAVENLY HOME

When I become sad, troubled and blue,
I call upon my dear Saviour for that is the only thing
I know to do;
I look to Him and I believe He will hear me say,
Help me, Dear Lord, help me to pray.

I know that my Redeemer lives,
I wonder so much if I am His;
I am so vile, so prone to sin,
I wonder if I have been born again.

I feel sometime that my hope is almost gone,
I feel so unworthy and so alone;
And then sometime I feel like I can say,
My sweet hope is with me forever to stay.

My dear Saviour hung on the cross on the tree,
To save His people and set them free;
I hope He thought upon a sinner like me,
For that beautiful home I long so very much to see

When I go to the meetings and hear the Gospel
preached.
I feel so close to Him that He is almost there in
reach;
It feels like a Heaven here below,
It is then I am made willing and would gladly go.

(Continued)

N. C. Baptist Historical
P. O. Box 7777
Reynolds Station
Winston-Salem, N. C. 27109
6/86

(Continued)

I hope someday I'll walk the streets of gold,
 Where there's nothing bought nor nothing sold;
 There I will be in perfect peace forever more,
 And be eternally happy on that golden shore!

He knows when I'm in trouble and lends a helping
 Hand,
 I know there is no one like Him in this old troubled
 land;
 There will be no trouble or sorrow on that bright and
 peaceful shore,
 In that bright home in glory that is so peaceful and
 so fair.

Nena Phillips
Greensboro, N. C. 27405
(Composed October 23, 1984)

Will you send us a new subscriber or subscribers?
This will help us to keep our subscription list up-to-
date and continue the circulation of our paper.

Thank you,
EDITOR

ZION'S LANDMARK

"Remove not the ancient Landmark
 which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
 Willow Spring, NC 27592

ASSOCIATE EDITOR

GEORGE A. FULK
 Pilot Mountain, NC 27401

PUBLISHED BI-MONTHLY

Vol. CXVIII January-February 1985 NUMBER 1

\$7.00 PER YEAR -- 2 YEARS \$13.00
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
Second Class Postage Paid at Benson, NC 27504
USPS 699-220

BETHSAIDA CHURCH

COMMEMORATES ONE HUNDREDTH ANNIVERSARY

On the first Sunday in December, 1984, (December 2, 1984), according to previous arrangements, a large, warmhearted congregation of people assembled at Old Bethesda Church, approximately one mile west of the Town of Benson, Harnett County, North Carolina, to commemorate the one hundredth (100th) anniversary of the organization of founding of this local landmark church. Present for the occasion were many brethren and sisters from churches of the Seven Mile and Little River Associations, the children and (family) relatives of deceased members, as well as the Bethesda membership and her usual congregation.

At the request of these people, I am publishing the address or speech that I had prepared at the church's request prior to the event and which was read at the occasion.)

J.M. MEWBORN

THE ORIGIN AND FOUNDING OF BETHSAIDA PRIMITIVE BAPTIST CHURCH, HARNETT COUNTY, NORTH CAROLINA

In the early days prior to the coming of the European settlers to the continent later to be called "North America," Indians, buffaloe, deer and other wildlife drank clear, cold water from a beautiful spring, its stream measuring approximately two inches or more in diameter on the headwaters of Mingo Swamp in what was to become Bladen (afterwards Cumberland and later Harnett) County, in the province of North Carolina. The early settlers soon learned of the location or whereabouts of this unusual spring and made valuable use of its resources for their families' personal use, as well as other domestic and livestock use. A criterion used in determining the location of a home or a church building or a school house in the colonial days was the near proximity of an ample water supply which meant the necessity of the presence of a spring.

In an area of extreme northeastern Cumberland (now Harnett) County, North Carolina, where it bordered very early Craven (and later Johnston in 1746) came a

pioneer family of pure Scotch-Irish ancestry from Ireland surnamed "Hodges". In those days there were no towns of Benson, Angier, Dunn or Coats. The nearest one was Smithfield about twenty-five miles to the east, founded in 1777, and Fayetteville (first called Campbelltown) about forty miles to the south, founded in 1762.

Here in the heartland of the beautiful plateau of the central Coastal Plain area of North Carolina, a benevolent hearted, venerable old man by the name of John Hodges, a Scotch-Irishman, became burdened or troubled at soul for a place of worship for the increasing populace of the area. Make no mistake about it, he had good reason by inherited family instinct or trait to make such a move. His Scotch forbears had moved out of the lowlands of Scotland into Ireland of the British Isles during the reign of King James 1st of England. There, in Ireland, King James planted the "six descheated counties" of Ulster with these Lowland Scots of Scotland in an effort to make "Ireland a civil place", as he stated to be his so-called feigned or pretended purpose at the time. During his reign and for the greater part of the seventeenth century, thousands of Scottish Lowlanders moved into North Ireland. By their energy and skill, these Scots transformed Ulster (Ireland) into a prosperous region; they built up expensive cattle and sheep industries and developed woolen and linen manufacturers on a large scale. English (commercial) woolen interest, feeling the pressure of their neighboring Ulsterite (Scotch-Irish) competition, succeeded in getting the Woolens Acts of 1699 passed by the Crown government to prohibit the exportation of Irish wool and woolen cloth to any places except (to) England and Wales. This was a serious blow to the Ulsterites (Scotch-Irish), but it was only one of the many economic, political and religious problems confronted by these energetic and determined people.

The English Test Act of 1704, passed through the influence of the High Anglican (Church) party, excluded the Ulsterites from all important civil and military offices, made it illegal for them to practice law or to teach school, and denied them many other civil and religious rights. They were fined and imprisoned for exercising their form of religious worship and the doors of many of their church meeting houses were

nailed shut by law enforcement authority.

When one has knowledge of the intense persecution involved in the social, religious, political and economic background of the family of John Hodges on the European continent (and many more families like them), he will have no problem in understanding why this man, John Hodges, would freely give land here in America, as a religious tolerant, for the use of all faiths for he was soon to see to it that the door of one church meeting house would be opened up for the benefit and use of all who desired to worship God, rather than seeing them nailed shut, as had been the case with his forebears only a short time earlier.

It is a matter of record that twenty thousand of these Ulstermen, Scotch-Irish, left Ireland for America from the early 1700's to 1740, seeking religious freedom, economic and political independence. Through their undaunted efforts, as well as those of the French Hugenots, the Waldenses, and many other European persecuted religious sects of that day, came our precious Freedom of Religion, contained in the First Amendment of the Constitution of the United States of America that we have been blessed to have for over two hundred years. Let us not take these things for granted for their existence (our blessed freedoms) come through much death and bloodshed.

Having an immeasurable love in his heart for his fellowman at large and believing in the Biblical principle as stated in Romans 12:18, "If it be possible, as much as lieth in you, live peaceable with all men," John Hodges carved out and set aside a choice plot of his plantation, containing the above described spring of water and deeded it to all religious followers forever, with one exception that will be clarified shortly.

Found recorded today at Deed Book T, pages 227 and 228 in the Cumberland County Public Registry, Fayetteville, North Carolina, well before the days of the founding of Harnett County, his deed of grant reads as follows:

"THIS INDENTURE made this 22 day of August in the year 1840 between John Hodges of the County of Johnston and State of North Carolina of the one part, and William Stewart, Matthew Giles . . James Hodges, Jr., as commissioners for building a church or meeting house of the other part:

"WITNESSETH: That I, the said John Hodges, for and



Elder Bernice Wood, right, was the first pastor of Bethsaida Primitive Baptist Church. Elder Exure Lee was the church's second pastor.



Bethsaida Primitive Baptist Meeting House, located between Interstate 95 and NC 27 Hwys., one mile west of Benson, North Carolina. (Building erected in 1902.)

in consideration of the sum of two dollars, the receipt of which is hereby acknowledged and myself thereby paid, hath sold and conveyed and by these presents do assign convey and set over unto the aforesaid Wm. Stewart, Matthew Giles . . James Hodges, Jr., as trustees or commissioners and their successors in office forever a certain Lot of land situated in the County of Cumberland state aforesaid,

"Beginning at a stake in my line, thence near east 200 yards to a pine. Thence North 150 yards to a pine. Thence West 200 yards to a stake. Thence to the beginning containing 5 acres more or less.

"TO HAVE AND TO HOLD the above described premises with all and singular the appurtenances thereunto belonging for the purpose of building a house thereon for Religious Worship, and I, John Hodges for myself, my heirs, Executors, Administrators, covenant and agree to and with the Trustees above named and their successors in office do warrant, secure and forever defend the above bargained premises unto the said Trustees and their successors for the use and benefit of those who may assemble thereon for the purpose of Religious Worship at anytime and all times and forever hereafter.

IN TESTIMONY of which I have hereunto set my hand and seal - the said House to be free for members of all Denominations to preach in, **PROVIDED ALWAYS,** **there shall be no church established there Except the 'Primitive or Old School Baptist.'**"

"WITNESS my hand the day and year above written.

John Hodges (Seal)

"Henry Avera and Asher Reaves -- Witnesses

Immediately following the granting of the above described property in the form of a love gift and in accordance with John Hodges' provisions and wishes, a log building was erected for the purpose of religious worship when a number of community citizens got together and built a union log meeting house to serve the several denominations or religious faiths that were prevalent in the area and also had requested the use of

it.

Among the first of the three religious orders to make use of the meeting house privilege were the Quakers or Society of Friends, as they are often called. There is today no actual documented evidence in this instance, but genuine tradition has been handed down from generation to generation to substantiate such a claim. The Quaker Monthly Meetings had already been well established at this time in neighboring Wayne County, N.C. and had become established in other nearby areas. However, the movement of this sect apparently did not take root, and the effort soon died out.

Another faith or denomination to make early use of the privilege of worship, made possible by John Hodges, were the Free Will Baptists. Here, interestingly enough, it is found that another Scotch-Irish family by the name of Turnidge or Turnage had first settled in Pasquotank County, N.C. in 1714. From there, they spread into Greene, Pitt and Lenoir Counties in 1754, and later into Duplin County, on Goshen Swamp, near Faison (now Sampson County) North Carolina. In Duplin County we find the first connecting link between the Turnage and Hodges clans which leads us to believe that the two families came together to settle here in this area. According to record, the early pioneer family of Turnidge or Turnage was strong in its adherence to the tenets of the Primitive Baptist faith. One branch of this family blazed a trail from eastern North Carolina to Missouri in 1818, and then from Missouri to the Oregon Territory in 1846 in covered wagons when there were only wild beasts, dense forest and hostile Indians, thus traversing the entire geographical width of our nation. There, in Duplin County, North Carolina, in 1818, according to an early deed, "William Turnage purchased land from Wilson Hodges." William Turnage had a son by the name of James Turnage who was a staunch member and minister of great influence in the Free Will Baptist Church. This same James Turnage with his father, William Turnage, moved into this same area of Cumberland County (now Harnett County), North Carolina, in the year 1828. The Turnidge or Turnage family, having permanently settled in this area, began holding regular worship services in the old log meeting house under the ministry of Elder James Turnage after its construction in the year 1840 in line and in keeping with John Hodges' wishes and request.

The third group to meet and hold regular services in this log building was the Primitive or Old School Baptists. Living at that time in what is known today as the Meadow Community of Johnston County was a prominent family by the name of "Wood." Among them was an ordained minister or Elder of that faith by the name of Bernice Wood who was a member of Reedy Prong Church in lower Johnston County. Elder Bernice Wood, who after the Civil War had moved into this immediate area, from the lower Johnston County area, had been preaching for six members and their families of this same faith, living in this same immediate area, from Black River Primitive Baptist Church at what was then called Gibb's Crossroad, later to become what is known today as the City of Dunn, North Carolina, and New Hope Church, located at Troyville, new Coats, North Carolina. Elder Bernice Wood with these few members were moved upon by the Spirit of God to establish a permanent church organization at this meeting house site, thus utilizing the option and privilege granted to them, the Primitive or Old School Baptists, by John Hodges forty-seven years earlier in the year 1840.

They set aside the date of December 7, 1884, for this event to take place, if the Lord was willing, one hundred years ago. The original minutes of the organizational (first) meeting read as follows:

**"CONSTITUTION OF THE
PRIMITIVE BAPTIST CHURCH AT
BETHSAIDA, HARNETT COUNTY, N.C.**

On Sunday, December 7, 1884, on motion Elders James Wilson and Bernice Wood and W.P. Phillips (Deacon) composed the presbytery.

On motion the names of brethren and sisters desiring to be constituted were called as follows, to-wit: Nathan Norris, Jesse Reaves, Jonas Reaves, Nancy Reaves, Mary E. Reaves, and Rhoda Norris, whose names were enrolled.

On motion, the Articles of Faith were read after which the brethren and sisters joined in praise and prayer which was conducted by Elder Bernice Wood. The charge was given by Elder James Wilson after which the right hand of fellowship was extended by the Presbytery.

The meeting was concluded by exhortation and praise by Elder Bernice Wood.

**Signed: James Wilson
Bernice Wood
W.P. Phillips**

Bethsaida Church, following her formal organization on December 7, 1884, while in conference on Saturday before the first Sunday in January, 1885, called Elder Bernice Wood as their first pastor and appointed Jonas Reaves as church clerk. That same year the church joined the Seven Mile Association, a group of several Primitive Baptist Churches located in Sampson, Johnston, and Harnett Counties, where she is still an active participant until now.

It was by no coincidence that Elder Bernice Wood chose the name "Bethsaida" as the name of the newly organized church. According to John 12:21, this was a city on the Sea of Galilee where Christ fed the multitude of 5,000, and also where a blind man received his sight. **See Mark Chapter 8, verses 22-26.**

With the formal organization of Bethsaida Church behind him, Elder Bernice Wood, seeing that the roots of the organization had taken a firm hold during the 1890's, set out to erect the present frame meeting house in the year 1902 after the old building of the 1840's that had been repaired from time to time was falling into irreversible repair and ruin. The first meeting was held in this present building on the fifth Sunday in May, 1903, but not without a struggle and much opposition before its accomplishment, as we shall shortly see.

With the kindness and assistance of friends, the church laid off the size of the new building at 32'x46', and the brick pillars were built. The very best grade of long leaf heart pine lumber, donated by members and friends, having been cut and well seasoned, was placed on the church yard in readiness for the construction. It is authentically told today by a non-member whose grandfather was an early member of the church that about 10:00 P.M. (one night) just before the actual wood construction began that a fire was discovered, destroying the entire lot of lumber. The party who did the burning was later identified. This rough beginning did not daunt the faithfulness of these church members, and more lumber was secured with the final completion of the building as we see it today. The

layout of the building is unique in that the pulpit was placed in the center of the long side of the rear of the house and not at the narrow end, as in most cases of church meeting houses today. The building has a lovely Victorian wainscotting throughout that was characteristic for the period in which it was built.

After the permanent organization by the Primitive Baptists that established Bethsaida Church on December 7, 1884, at the original site donated by John Hodges, in 1840, it was the following year, 1885, that Elder James Turnage obtained land from the family heirs of John Hodges, adjacent to the first plot for his constituents and formally organized what is known as "Hodges Chapel Free Will Baptist Church". Today, Hodges Chapel Free Will Baptist Church is one of the largest ones of this denomination in Harnett County. James Turnage served this church as pastor until his death and is buried in Hodges Chapel Church cemetery nearby. Elder James Turnage was married twice, the first time to Ann Daughtry by whom he had eight children. His second marriage was to Sarah Hodges, a descendant of John Hodges, by whom he had five children.

The question or request for information has been asked by a number of people to account for the reasons of John Hodges' affinity or strong leanings or ties toward the Primitive Baptist faith in granting this church site of five acres of land to the exception or exclusion of (all) others. The answer to this question is best understood in light of the fact that he was a believer in the doctrine or truth as upheld by the Primitive or Old School Baptists in those days of 1840, when he donated the site. From the wording of his deed, as grantor, there is no doubt but what he would have deeded it to them directly in 1840, but there was not sufficient strength of the Primitive Baptists to organize there at that time. In order to make room for the free worship of God, he opened the doors of the meeting house to everyone, but reserved the sole right and privilege by a separate clause in his deed for the Primitive Baptists at such future date or time when they saw fit to organize a church. A little over forty-four years was required for this hope to materialize, when John Hodges started a movement in 1840 that eventually led to the organization of two of Harnett County's oldest churches, Bethsaida under the leadership of Elder Bernice Wood and Hodges Chapel

Church under the leadership of Elder James Turnage.

In those days of the 1830's and 1840's, a painful or troubled division took place among the Particular and Separate Baptist churches in the Southern states when the church divided into two groups, the Primitive or Old School Baptist and the Missionary or New School Baptist over a number of issues, the main ones being the support of foreign missions, Sunday Schools, a natural or literary education being required for ministers before they could be ordained to preach, Secret Orders and societies, etc.

Five Baptist Churches in this area held to the original ground of their forefathers against the movements just mentioned, at Hannah's Creek, about ten miles to the north, organized in 1817, Reedy Prong Church and Mill Creek, about fifteen miles to the east, organized about 1810 and earlier, Black River Church, at Gibb's Crossroad, later called Dunn, N.C., organized about 1815, and Fellowship in upper Johnston County, about ten miles to the west, organized in 1801. The few Baptists that were permanently settled on upper Mingo Swamp (the Reaves, Norris, Hodges, and others) with their respective families had to travel by horseback, horse drawn wagons and carts to these places. Many of them walked to these meetings. It was John Hodges' wish to see a church organized closer by their homes and plantations for their own personal convenience. It was for this reason that he reserved the right for permanent church organization exclusively to the "Primitive or Old School Baptists", as set forth in his deed of grant in 1840.

Pastors of Bethsaida Church since her beginning have been as follows:

1st--Elder Bernice Wood served from January, 1885, to December, 1914, a period of 29 years.

2nd--Elder Exure Lee from May, 1915, until October, 1945, a period of thirty years and five months. (During his pastoral care of the church, the membership rose to approximately 90 members.)

3rd--Elder Lester E. Lee from July, 1946 until May, 1954, a period of eight years.

4th--Elder A. H. Morgan and Elder F. H. Nordan, as joint pastors from November, 1955. Elder A.H. Nordan served with Elder F.H. Nordan until July 5, 1958 when Elder Morgan resigned because of ill health.

5th--Elder Luther D. Reaves, who was ordained to the ministry by Bethsaida Church on April 6, 1958, was

called to serve as Co-pastor with Elder Nordan. Elder Luther D. Reaves served in this capacity until his death on March 12, 1960.

6th--Elder F. H. Nordan continued to serve as pastor after Elder Luther D. Reaves' death until his death in latter 1960's.

7th--Elder W.C. Noles, ordained to the ministry at Bethsaida Church on April 6, 1969, was called to serve as pastor at that time.

8th--Elder R. L. Fish was called as Assistant Pastor to serve with Elder W. C. Noles on July 19, 1976 and these two ministers continue to serve the church today.

Church Clerks have been Jonas Reaves, who served from the time of the church's organization in 1884, to 1919, a period of 34 years; J.A. Turlington from 1919 to 1941, a period of 22 years; Luther D. Reaves from 1941 to 1958, a period of 17 years; B. F. Wood from 1958 to 1965, a period of 7 years; Walter G. Stewart from 1965 to 1967, a period of two years; Cleo R. Noles from December 2, 1967, to the present date, a period of 17 years.

Some of the deacons, trustees and active male members that have served the church in these respective capacities over the years were Jonas Reaves, a charter member, Jesse M. Reaves, a charter member, Cornelius Hodges, James G. (Jimmy) Turlington, Lambert B. Wilkins, Anguish Stancil, Isham McLamb, J.A. Norris, J.C. Adams, J.J. Pleasant, R.G. Allen, M.S. Byrd, J.B. Barefoot, M.E. Langdon, John W. Stancil, O.P. Norris, T.A. McLamb, Jason Allen, T.M. Barefoot, R.I. Pleasant, L.D. Reaves, J.C. Creech, W. J. Tew, Lam Byrd, Parlia Wood, Bernice F. Wood, Paul E. Langdon, Ellis Langdon, Talmadge B. Barefoot, N.G. Tart, M.E. Holison, R.N. Johnson, Floyd Tart, H.G. Barefoot, B.F. Wood and others.

Other local families that have played active roles in the life of this old landmark church, Bethsaida, for the past one hundred years are Ivey, Johnson, Jernigan, McLamb, Holmes, Barbour, Moore, Whittenton or Whittington, Ennis, Bryant, Stewart, Vann, Fowler, Tart, Raynor, Coats, Batten, Jackson, Matthews, Hall, Strickland, Hughes, Lee, Bridges, Ingram, Jones, Turner, Parker, Denning, Parnell, Hobson, Stevens, Fish, Smith, Tadlock, Surles, Naylor, Weaver, Baker, Copenhafer, Stone, and West.

In the year 1912, Bethsaida Church gave birth to a

Spiritual daughter when H.M. Ennis, N.T. Whittington, (Sisters) L.T. Matthews, Mary Whittington, Rena Whittington and Polly Hughes were dismissed by letter to organize "Primitive Zion Church" in Aversboro Township, Harnett County, N.C. This church today is an active, thriving Primitive Baptist Church in the Seven Mile Association and enjoys nice congregations from month to month.

We read on one occasion when Moses had led his father-in-law's (Jethro's) flock to the backside of the desert and came to the mountain of God, the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: "And he looked, and the bush burned with fire, and the bush was not consumed. And Moses said, "I will now turn aside and see this great sight, why the bush is not burnt." And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses." And he said, "Here am I." And the Lord said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." **Genesis 3:2-3.** Many have been the trials and struggles of this old church, Bethsaida, to survive both from without and from within, for lo these one hundred years, even with the burning of the lumber while stacked in the yard to build the first meeting house in 1902, but like the bush of God's mountain of old, a beautiful figure of the church of the true and living God, though it burned with fire, yet it was not consumed.

An old deacon of this church, James G. (Jimmy) Turlington (another Scotch-Irishman by direct descent) left an entry in the church book on April 13, 1929, that reads as follows: "I have looked through our church record book and find some interesting matters and some not so pleasant." End of quote. Through all of these 100 years, this dear old church has withstood the

storms, tempests and the raging surges of Satan because we believe that God has kept her on that Solid Rock. His Son, the Lord Jesus Christ, upon whom it was first founded. So deep was the love of Christ for one of her members in 1898 when the church paid the burial expenses for a brother in the amount of \$5.98, thus proving that Christ's love goes beyond death. (This figure might prove intriguing to the funeral or undertaking profession in this day and time) Yet, so firm was the church to apprehend the sin of wrong-

doors against her own sacred right and privilege or worship, we find on record as follows: "The church offered to pay \$100.00 for the arrest and conviction of the party that went into Bethsaida Meeting House and broke open the desk and stole the sacramental wine and bottles and glasses." (End of Quote) This sad incident took place in September, 1917, sixty-seven years ago. (About five years ago, thieves broke into the East Atlanta Primitive Baptist Church, a sister church in Atlanta, Ga. and stole the pulpit Bible. This Bible was very valuable from the standpoint of being guild-edge in gold and leather bound. Thieves could steal the sacrament and Bible in each case, but make no mistake about it, they will never steal the blessed hidden meaning and truth contained in them. I never heard this kind of thievery until late) When Jesus told of His resurrection after rising from the dead, the crowd that crucified him took counsel together and gave large sums of money to the soldiers, saying, "Say ye, His disciples came by night and stole him away while we slept." In the evil nature of men, they would have even stole Jesus. (See **Matthew 28:11, 12, 13**. The question is asked, "How far will a thief go?")

The strict order and discipline of Bethsaida Church that was set up in the beginning and was enforced for many years is recorded as follows:

RULES OF DECORUM OR GOVERNMENT OF THE CHURCH AT BETHSAIDA

The meeting house doors shall be opened at 10 o'clock on all of our meetings days and the floor shall be swept. Unless providentially hindered, the service shall begin promptly at Eleven o'clock on all of our meetings except quarterly time; on Sunday to begin at 10-one-half o'clock unless providentially hindered.

If any member of this church shall fail to meet with the church at her regular meeting time three times in succession without notifying the church, the cause, if not known, then there shall be a committee appointed to see after such cases. The committee shall then report to the church and the church shall act accordingly to her best judgment. If any such member shall neglect to attend for three regular meetings after the above rules are complied with, without a just cause, it shall be a sufficient cause to withdraw from all such cases." (Copied from record under date of January 1, 1904.)

With the Biblical name "Bethsaida" comes primarily

the association of three things:

1st-The place where a blind man received his sight;

2nd-A spring where thirsty men quenched their thirst; and

3rd-A little city where 5,000 hungry souls received the bread of life.

Today, we have a natural spring on these premises that began here in time where men of old have gathered from generation to generation to quench their natural thirst. But we read of another Spring that Solomon spoke of that "was shut up, a fountain sealed." See **Song of Solomon 4:12**. Yet, we will ask this question, "When is this Spring opened, and when is this Fountain unsealed..." Isaiah answered this question for us in his 41st Chapter, 17th verse writing. "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land **SPRINGS** of water." The latter Spring sprang from eternity, and flowing through the hearts of God's people, it rises back to eternity. As an old hymnwriter has said,

"Let the healing streams abound,
Make and keep me pure within.
Thou of Life the fountain art!
Freely let me take of thee;
Spring thou up within my heart;
Rise to all eternity!"

(Charles Wesley)

Yes, both the poor and needy, the hungry and the thirsty, have drunk water both natural and Spiritual, and have eaten bread, even the Bread of Life, here at Bethsaida, for many, many, many years. Jesus told the Samaritan woman, as she came to draw water from the well, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." **John 4:13-14**.

.. When our great and wonderful God sees fit to open up this everlasting Spring that Solomon said was shut up and a fountain that was sealed, they will freely drink, but those who drink will be only the poor and needy. When God sees fit to open it, only then will it be that "whosoever will, let him take the water of life

freely." **Rev. 22:17.** Then it is that the thirst of God's children has been permanently quenched to thirst no more. The woman said, "Come see a man, which told me all things that ever I did; is not this the Christ. . ." No doubt about it, she was satisfied!

Some of these poor, way-worn pilgrims, while here and there a traveler, have been known to point out this sacred spot where we are gathered here, even many years after having drunk water from this invisible Spring and from the Table that furnished the Bread of Life, as they passed by this sacred spot, on their journey homeward saying, "Out there is Holy Ground." We believe that a portion of them have come back home here today to record the blessed memory of that sacred event that took place in their lives when they first tasted that the Lord is gracious. See **Psalms 34:8**

How fitting and appropriate are these words to honor the memory of all of these dear old saints of God that have been connected to this living Vine through these many years, as well as you who are gathered here today, as they apply to old Bethsaida Church. One has said,

"We hold a rival love feast here,
In Carolina land,
A company of brethern true,
A little Pilgrim band;
Called of the Lord to be of those,
Who, through the world would go
To bear Him witness everywhere,
And nought but Jesus know."

When one comes upon or approaches the site of these two church meeting houses today from either of the three highways that intersect or terminate here, his attention will immediately be drawn and attracted to these two edifices, the one of modern brick construction on the hill overlooking the picturesque countryside, the other of plain, primitive, rustic quality in the grove, with the two immensely large cemeteries containing hundreds of graves. His attention will be held fast on the sight until he has passed on by and the place is completely out of sight. It is by no coincidence that these two cemeteries, respectively, were placed on the east side of each of these two church meeting houses where the sleeping saints are now awaiting the final call of the King of Glory as He saith in the scripture, "For as the lightning cometh out of the east,

and shineth even unto the west; so shall the coming of the Son of man be." **Matthew 24:27.**

J.M. Mewborn
Willow Spring NC
December 1, 1984

SOURCES:

- . . Minute (Church) Record Books of Bethsaida Church, 1884 to 1984.
- . . Minute (Church) Record Books of the Seven Mile Primitive Baptist Association from 1881 to 1984.
- . . The History of a Southern State - North Carolina- By Hugh Talmadge Lefler and Albert Ray Newsome.
- . . The Trail Blazers (The Turnage Family) by Alice Turnidge Hamot.

CONTRIBUTIONS FOR THE CONTINUANCE AND SUPPORT OF ZION'S LANDMARK AND FOR SENDING IT TO THOSE UNABLE TO PAY.

(Continued From January & February, 1984, Issue)

(For Period: September 27, 1983 to December 19, 1984.)

Leland Oliver, NC	\$3.00
Mrs. Nellie Clayton, NC	3.00
Graham Jackson, NC	3.00
Bynum Jackson, NC	3.00
Elder C. S. Farmer, NC	4.00
Ether O. Wilson, VA	3.00
Mrs. J. N. Berryman, GA	13.00
Mrs. Anna W. Stott, NC	3.00
Mrs. Flora D. Clark, NC	5.00
E. L. Holland, NC	2.00
Mrs. James D. Lowry, NC	2.00
J. L. Proctor, NC	4.00
J. E. Payton, KY	1.00
David C. Stovall, VA	7.00
Abilene McBride, TX	2.00
Mrs. Marcus Whitfield, NC	3.00
Joan B. Crenshaw, NC	3.00
Elder J. G. Gardner, NC	4.00
Elder Furney Wood, NC	4.00
W. C. Lake, Fla.	7.00
George Gray, NC	3.00
Nancy Smith, NC	3.00
Clayton H. Bond, VA	3.00
Lula H. Smith, VA	3.00

Mrs. Elsie Stewart, NC	87.00	Algie L. Harris, NC	3.00	Martha Kirby, NC	3.00
Mrs. Nellie Snider, NC	3.00	Mrs. Mildred C. Mercer, NC	7.00	Viola D. Cairns, NC	8.00
Mrs. Minnie Batchelor, NC	6.00	Bobby Dennis, NC	6.00	George L. Blalock, NC	3.00
Mrs. Emma K. Rouse, NC	3.00	June F. Cox, VA	3.00	Alton White, NC	3.00
Mrs. Mildred S. Garner, NC	3.00	Elder Claude S. Brown, NC	2.00	Emil S. Young, VA	1.00
Mrs. J. A. Smith, NC	3.00	M. E. Spell, TX	18.00	Mrs. R. S. Sykes, VA	3.00
Mrs. Chester Idol, NC	3.00	H. F. Blalock, NC	3.00	Lillie A. Phillips, VA	5.00
Mabel O. Rhodes, NC	3.00	Mrs. J. Bascom, Burris, Sr., NC	13.00	Mabel O. Rhodes, NC	20.00
Paul Kirby, NC	3.00	Mrs. Nannie M. Fields, NC	3.00	Lucille Beasley, SC	3.00
Lerah J. Parker, NC	3.00	Mrs. Alene W. Perry, Fla.	15.00	L. M. Davis, SC	3.00
Walter M. Surratt, VA	5.00	O. B. Hendrix, Jr., NC	3.00	Cecil C. Phillips, VA	4.00
Liston Pate, NC	3.00	John W. Cobb, NC	3.00	Mrs. Whitehurst Jones, NC	3.00
Hubert Clayton, NC	7.00	Jackie L. Ruckers, MD	7.00	Charles W. Gardner, NC	3.00
Mrs. A. Y. Clayton, Sr., NC	3.00	Elder McLane Horne, SC	2.00	T. E. Martindale, TX	2.00
Eldon Gilbert, Canada	3.00			Mrs. J. K. Duncan, NC	3.00
E. S. Leonard, NC	7.00	"In memory of Sister Louise Parker		E. R. Painter, NC	1.00
Leslie O. Trogdon, NC	8.00	Temple (now deceased) former member of		Mrs. Annie R. Williamson, NC	2.00
James D. Ballance, NC	23.00	the Raleigh Primitive Baptist Church,		M. H. Furr, NC	2.00
Mrs. Lollie Long, NC	3.00	Raleigh, NC, by her son: Mr. J.P. Temple,		Mary Jane Mabe, NC	3.00
Isaac Cox, NC	2.00	Goldsboro, NC	\$50.00	Mrs. Curtis Chandler, GA	3.00
Joseph Barnhill, SC	2.00	Mary W. Taylor, NC	2.00	H. B. Duncan, NC	4.00
H. G. Cox, Jr., SC	3.00	Mrs. Billy J. Hole, NC	2.00	Emma R. Cook, NC	3.00
Mrs. H. A. Turlington, Sr., NC	3.00	John W. Carter, NC	8.00	John J. Smith, W. Va.	13.00
J. D. Kearney, NC	3.00	Esther Harrelson, SC	6.00	Mrs. G. W. Hill, NC	12.00
Lester G. Gray, NC	2.00	Mollie Sue Dickey, NC	12.00	Mrs. John G. Best, NC	3.00
J. R. Casey, NC	3.00	Elder Ben F. Preston, OR	7.00	J. M. McLamb, NC	3.00
Onease H. Westbrook, NC	10.00	Ray Gallimore, NC	27.00	Susie Pridgen, NC	3.00
Mrs. Max McLamb, NC	10.00	Everett Hill, NC	3.00	Mrs. Willie Davis, NC	3.00
Mrs. Ada M. Hawkins, NC	13.00	John N. Cobb, Fla.	7.00	Mrs. Mecie Slawter, NC	1.00
J. L. Paul, NC	3.00	N. C. Paul, SC	2.00	Sudie M. Taylor, NC	3.00
Ludy L. Ogburn, NC	3.00	Vernon Honeycutt, NC	5.00	Earl Vaught, SC	7.00
Minnie H. Hunt, NC	3.00	Elva S. Mitchell, VA	1.00	Mrs. Max McLamb, NC	25.00
Mrs. Vada E. Cobb, NC	3.00	Mrs. Rachel W. Willard, NC	7.00	Bennie Roberts, Fla.	3.00
Mrs. Gladys Howery, VA	3.00	Mrs. Dahlia Lautares, NC	3.00	Alseberry E. Smith, VA	3.00
Mrs. Alyne B. Kingsberry, NC	25.00	Mrs. J. C. Ellis, NC	2.00	M. A. Apple, NC	13.00
Raymond A. Day, NC	3.00	Mrs. Mary J. Nelms, NC	3.00	A. L. Barnes, NC	3.00
Robby Daughtry, NC	6.00	Mrs. Cecelia Ransdell, W. Va.	2.00	Mrs. John E. Boone, Sr., NC	11.00
Elder S. J. Sauls, NC	4.00	Mrs. Ruthene Cox, NC	3.00	S. S. Sauls, NC	7.00
Mrs. Earnie S. Prince, NC	25.00	Eugene Gunter, NC	4.00	Belva B. Lamm, NC	3.00
Maude C. Hand, Ala.	1.00	Mildred L. Middleton, NC	2.00	Glenna D. Barbour, NC	3.00
Mrs. G. C. Jackson, NC	3.00	Joyce F. DeHart, NC	2.00	Alma B. Scott, NC	7.00
Ma E. Mewborn, PA	193.00	Mrs. Rachel C. Purgason, VA	1.00	Miss Irene Griffin, NC	4.00
J. E. Pollard, NC	25.00	James Lewis Johnson, W. Va.	1.00	Marion H. Mullholland, NJ	8.00
L. Bartlett, NC	20.00	Mrs. Edith M. Martin, NC	3.00	Mrs. Mina Smart, SC	3.00
Elder Curtis Parrish, NC	5.00	Miss Lola Watson, NC	7.00	Elder Johnny R. Gardner, NC	4.00
Nettie W. Flood, NC	3.00	Hilda Kirby, NC	3.00	Mrs. Clairce C. Moore, NC	2.00
Mozzie P. Blalock, NC	2.00	Mrs. Fannie M. Capps, NC	3.00	Stella Koulouris, NC	3.00
Mrs. H. C. Lax, NC	3.00	Mrs. Inez J. Best, NC	3.00	Merdie D. Morgan, NC	2.00
Tom W. Swindle, GA	3.00	A. V. Watson, NC	3.00	Mrs. Allie McCullen, NC	7.00
Effie Fitzpatrick, GA	3.00	Clifton King, NC	7.00	Elder George Flippin, NC	3.00
Net McLean, NC	13.00	C. T. Hackney, NC	1.00	James H. Rose, NC	7.00
Mrs. E. Phillips, NC	3.00	Mrs. Annie Mae Currin, NC	7.00	Elder Bud Smith, CA	2.00
Margaret B. Lunsford, NC	3.00	Mr. J. Leonard Dalton, NC	1.00	Hewatt L. Fleming, GA	2.00
Victor B. Borst, Jr., NY	13.00	Elder John F. Simpson, Fla.	9.00	Mrs. Maude C. Sutherland, VA	3.00
Elta S. Boyd, SC	3.00	Mrs. Paul Owens, GA	3.00	Ernest W. Gibson, GA	3.00
Earl Olive, NC	3.00	Daisey P. Tilley, NC	3.00	Burlington Peacock, NC	2.00
Ma M. Wilson, Ind.	50.00	Greetice Thomas, W. Va.	2.00	Don E. Lake, W. Va.	2.00
Nettie N. Pate, NC	2.00	Cecil D. Jenrette, NC	2.00	Maggie C. King, SC	2.00
Mrs. B. H. Martin, VA	7.00	M. M. Carraway, NC	3.00	Garvey Cheek, NC	3.00
Elder Walter Wells Horne, SC	4.00	Mrs. J. J. Aycock, NC	3.00	Layton Dupree, NC	1.00
Minnie P. Scott, NC	7.00	Lena R. Cox, SC	3.00	Bryant Huff, GA	20.00
Mrs. Cline Chandler, NC	3.00	Mrs. P. M. Gray, NC	3.00	Howard Ott, LA	2.00

Frank Oakley, NC	2.00	G. L. Burris, NC	3.00	J. L. Coleman, VA	7.00
Mrs. J. B. Griffin, NC	3.00	Mrs. Annie Higgins, NC	3.00	Mrs. C. R. Hollandsworth, VA	3.00
Elmer R. Watson, NC	12.00	W. T. Barham, NC	5.00	Letha Smith, TX	1.00
L. C. Ashworth, W. Va.	2.00	Mrs. Eunice S. Justice, NC	7.00	Mrs. Edith Clayton, NC	2.00
Mrs. Roy T. Joyce, VA	2.00	Rachel Gore, NC	6.00	Mrs. Thomas V. Inman, NC	3.00
Herman L. Slaughter, VA	3.00	Mrs. Ted Shoemaker, NC	2.00	V. R. Bolt, VA	3.00
Bessie P. Creech, NC	3.00	Oscar Hunt, NC	7.00	Lorraine H. Taylor, SC	3.00
Ethel Atkinson, NC	3.00	E. W. Watson, NC	20.00	Mrs. Nola Walley, TX	3.00
Norman Jenkins, NC	2.00	Annie Martin, NC	3.00	Mrs. Hassell Dollarhite, VA	2.00
Jessie L. Adams, KY	12.00	Tommy Middleton, NC	7.00	Bertha Hutchens, NC	3.00
C. D. Barnwell, NC	18.00	Elder George Flippin, NC	5.00	Meta B. Rohrbaugh, VA	13.00
Lloyd Delp, VA	3.00	Mrs. Troy Hill, NC	3.00	Maxine Atkinson, NC	2.00
Marvin J. Clay, Ohio	7.00	Mrs. Harry Mabe, NC	2.00	Evelyn M. Lee, NC	3.00
Erma R. Godfrey, NC	7.00	Elder R. L. Fish, NC	4.00	Miss Julie Cockman, NC	12.00
Nettie H. Long, NC	5.00	Robert Lane Stegall, NC	3.00	Eston M. Parrish, NC	2.00
B. L. Benson, NC	2.00	Paul Allen, GA	3.00	J. L. Proctor, NC	12.00
Nola Walley, TX	3.00	Nellie P. Dupree, NC	2.00	George M. Paul, Jr., D.D.S., SC	2.00
Mrs. Amie H. Benson, NC	5.00	Lessie G. Phillips, VA	3.00	Charles B. Hall, Wash. DC	23.00
William D. Jacobs, AL	3.00	J. B. Blaylock, NC	2.00	R. D. Spell, TX	7.00
Mrs. C. J. Carter, SC	3.00	Stella P. Dalton, VA	2.00	Iola W. Baker, NC	2.00
Gary Fields, NC	3.00	Mrs. Nick Daniel, VA	3.00	Barnabas J. Brammer, MD	2.00
S. M. Gray, Sr., NC	3.00	Mrs. Elizabeth S. Hooks, NC	3.00	O. C. Parham, Jr., GA	2.00
Mrs. Zora Spell, NC	5.00	E. W. Watson, NC	13.00	Mrs. Frankie Grubb, NC	3.00
J. M. Raper, NC	3.00	Thomas Isaac Rice, NC	7.00	Cletus W. Small, NC	7.00
J. V. Jones, GA	12.00	Mrs. Annie Pulliam, NC	7.00	Irene A. Holmes, SC	8.00
A. B. Burcham, NC	3.00	Roland & Alene Roycroft, NC	2.00	Mrs. Evelyn M. Lee, NC	3.00
Ruby H. Duncan, VA	3.00	Melvin W. Long, NC	62.00	C. A. Morgan, NC	3.00
Mrs. W. Clyde Edwards, NC	8.00	Mrs. Mabel Rhodes, NC	5.00	Florence A. Gibson, GA	4.00
Mrs. Lillian C. Murden, VA	3.00	Coy Whitfield, NC	20.00	Elder John L. Sanders, AL	1.00
Raymond Day, NC	3.00	J. C. Oakley, NC	13.00	Robert L. Hill, NC	2.00
Mrs. Hassie E. Long, NC	13.00	Roxie Washington, NC	7.00	Elder L. P. Martin, NC	3.00
Paul A. Jones, NC	12.00	Clyde Black, NC	3.00	Mrs. Sylvia Matthews, NC	3.00
C. E. Duncan, VA	2.00	Bernard Whitefield, NC	20.00	Burlington Peacock, NC	5.00
A FRIEND	500.00	Lela Pennington, NC	7.00	Mrs. Marty Tant, NC	3.00
Mrs. Roman Lawrence, VA	2.00	Warren Hawkins, NC	3.00	Mrs. Victor Walters, NC	7.00
Leorah S. Gray, NC	2.00	M. Hortense Hathaway, VA	2.00	Leamon Grainger, NC	3.00
Annie G. Moore, VA	3.00	J. M. Rice, NC	5.00	Mrs. Allie McCullen, NC	3.00
Elder Jesse Albritton, FL	9.00	Elmo Dean, NC	3.00	Leona Kirby, NC	3.00
Ralph C. Lucas, VA	2.00	Mrs. Jack Stephenson, NC	3.00	Lonnie Hill, NC	12.00
Elder Donald Smith, NC	4.00	J. Clyde Dupree, NC	7.00	Victor Phillips, VA	7.00
Richard Olive, NC	3.00	Mrs. Elitha B. Gray, NC	3.00	Mrs. M. C. Langdon, NC	3.00
Maerean O. Bowen, VA	1.00	Mrs. Arthur W. Norris, NC	7.00	Mrs. Clyde Hylemon, NC	3.00
Mrs. W. T. Purgason, VA	8.00	Ethel N. Kerr, NC	3.00	Mrs. Robert Kearney, NC	3.00
Elder Burch C. Wray, NC	4.00	Mrs. Mary B. Aikens, NC	3.00	Mrs. Annie L. Weber, FL	3.00
Mazie Lanier, NC	3.00	Annie B. Hawkins, NC	3.00	R. C. Gaudin, NC	2.00
Selma Strawbridge, NC	12.00	Katie B. Doss, NC	3.00	B. E. Naylor, NC	3.00
C. V. Brady, NC	3.00	Eunice D. Matthews, NC	3.00	Mrs. Lillian N. McLamb, NC	2.00
Mrs. Dewey C. Dean, NC	13.00	Cletus Turner, VA	3.00	Mrs. Chester Weber, VA	7.00
Lula H. Boyd, NC	11.00	Mrs. W. A. Barham, NC	2.00	Mrs. Rebecca Coleman, NC	3.00
Nettie H. Long, NC	5.00	C. Elizabeth Reed, Ohio	4.00	Mrs. Nellie Clayton, NC	3.00
Mrs. Ruth E. Parrish, MD	3.00	C. D. Barnwell, NC	18.00	Jessie Trogden, NC	3.00
Vernon M. Hopkins, VA	2.00	J. B. McLeod, TX	3.00	A.B. Whitefield, NC	5.00
John C. Watson, NC	2.00	Herbert Graham, W. Va.	3.00	Elder D. F. Carraway, NC	9.00
Rachel Edwards, NC	2.00	Mrs. J. Robert Malone, NC	3.00	W. L. Wiggs, NC	3.00
Mrs. Edward F. Vernon, NC	10.00	Foy R. Bowes, NC	7.00	I. R. Casey, NC	3.00
Erma W. Gardner, NC	10.00	Mrs. James M. Tester, NC	2.00	Earl West, NC	3.00
Arthur Dean, NC	13.00	Marie M. Southern, NC	12.00	Merlin Naylor, NC	3.00
Leonard Bibey, NC	3.00	Malissa O. Allen, NC	3.00	Joe Rice, NC	3.00
Mrs. Garlon Vick, NC	3.00	Mrs. Thomas A. Farlow, NC	2.00	Seth Biggs, NC	3.00
Hettie S. Holmes, NC	2.00	Ruby A. Hill, NC	7.00	Mrs. Eudell B. Tedder, NC	3.00
Henry Lanier, NC	2.00	Elder John T. Wingfield, VA	4.00	Patsy Z. Coats, NC	1.00
Mrs. S. G. Harralson, KY	8.00	Mrs. Robert E. Short, Mich.	22.00	Lonnie Lancaster, NC	7.00

rs. William R. Dobbins, VA	3.00	Lester Gray, NC	3.00
rs. Marcus Whitfield, NC	3.00	B. L. Bartlett, NC	2.00
ubrey Akers Mabe, NC	7.00	Eldon Gilbert, Canada	8.00
uth M. Dubois, NY	12.00	Mrs. Henry L. Brown, MD	1.00
erta B. Whittington, NC	3.00	Tom W. Swindle, GA	3.00
hn M. Moon, GA	7.00	Jeffie Fitzpatrick, GA	3.00
rs. Leonard Hinson, NC	1.00	A. F. Langston, NC	2.00
der Walter W. Horne, SC	4.00	Mrs. Eula Pope, NC	3.00
lian Havner, NC	3.00	Mrs. W. A. Howerton, NC	2.00
hn G. Best, NC	5.00	Orville Hendrix, NC	3.00
rtis Chandler, GA	3.00	Samuel R. Wood, VA	3.00
rs. E. G. Clark, NC	3.00	Mrs. Chester Idol, NC	3.00
rs. Lillie C. Kearney, NC	1.00	Margaret B. Lunsford, NC	3.00
L. Coleman, VA	4.00	Nolan Lanier, NC	12.00
rs. H. E. Wood, VA	2.00	Emma R. Cook, NC	3.00
atrice Y. Pulliam, NC	1.00	Lerah J. Parker, NC	3.00
n Cotton, NC	3.00	Mrs. Rosalie Johnson, TX	11.00
obby Daughtry, NC	1.00	Delta Boyd, SC	3.00
e Whittington, NC	3.00	R. D. Adams, NC	1.00
rs. Mildred Stanley, W. Va.	3.00	Mrs. Leona G. Simpson, NC	10.00
der W. C. Edwards, NC	4.00	Benjamin H. Whitley, Jr., NC	1.00
nenneth Hollandsworth, VA	7.00	Merry D. Ennis, NC	3.00
rs. J. A. Bugg, VA	7.00	Greetice Thomas, W. Va.	3.00
der Ray Payne, NC	4.00	E. C. Stanfield, NC	2.00
rs. Oneda S. Boone, NC	3.00	Victor D. Borst, Jr., NY	2.00
rs. Vada Cobb, NC	3.00	Mrs. W. C. Garrett, GA	3.00
der Woodrow Lake, FL	4.00	W. N. Creech, NC	5.00
win S. Smith, KY	7.00	Mary R. Fleming, NC	2.00
rs. I. L. Lunsford, NC	8.00	Mrs. H. C. Lax, NC	3.00
orence Parrish, NC	3.00	Marvin W. Lanier, GA	7.00
L. Walker, TX	12.00	Mrs. Ada M. Hawkins, NC	5.00
E. Payton, KY	1.00	Mrs. Julia Davis, NC	10.00
aac B. Lamm, NC	7.00	Mrs. William Sladky, NC	12.00
rs. Maggie Jackson, NC	3.00	James Jones, NC	4.00
rs. Anna W. Stott, NC	3.00	Lula H. Smith, VA	3.00
rs. Ethel C. Clayton, NC	7.00	Bessie Jo Pittman, NC	2.00
ara M. Tipton, CA	12.00	Bessie Oxley, W. Va.	2.00
yton Dupree, NC	3.00	Gladys Howery, VA	3.00
rs. Annie M. Barber, VA	30.00	Annie H. Hunt, NC	3.00
rs. Edna L. Ogburn, NC	3.00	Mr. & Mrs. Edward Vernon, NC	5.00
encer Parrish, NC	13.00	D. C. Kirkman, NC	2.00
E. Rogerson, NC	13.00	Mrs. Joseph S. Barnhill, SC	1.00
land Oliver, NC	3.00	Elder McLane Horne, SC	2.00
ul Kirby, NC	3.00	Mrs. J. Cline Chandler, NC	3.00
D. Kearney, NC	13.00	Mrs. H. E. Wood, VA	2.00
rs. Minnie Scott, NC	7.00	M. E. Spell, TX	18.00
der J. W. Hawkins, NC	2.00	Mrs. Nannie M. Fields, NC	3.00
abel O. Rhodes, NC	3.00	June F. Cox, VA	3.00
aude C. Southerland, VA	3.00	J. B. Kearney, NC	2.00
achel Purgason, VA	10.00	Hilda Kirby, NC	6.00
rs. A. B. Barham, NC	6.00	Ralph S. Carraway, NC	2.00
rs. J. Boscom Burris, Sr., NC	7.00	James S. Denning, NC	2.00
omas C. Simpson, CA	12.00	Elder S. J. Sauls, NC	4.00
rs. Odell Clayton, NC	5.00	Mrs. B. H. Martin, VA	7.00
C. Carroll, NC	20.00	Lillian N. McLamb, NC	5.00
rs. Nellie Snider, NC	3.00	Norman H. Quesenberry, VA	1.00
alter Lovell, NC	13.00	Elder Claude S. Brown, NC	1.00
rs. Dahlia A. Lautars, NC	3.00		
Arthur Dean, NC	7.00		
George Gray, NC	3.00		

"In memory of Sister Louise Parker Temple (deceased), former member of the Raleigh Primitive Baptist Church, Raleigh, N.C., by her son, Mr. J.P. Temple, Goldsboro, N.C. 52.00

May we take this opportunity to thank you for your kindness and assistance. Were it not for your support in the above manner, we would not be able to continue the publication of this paper.

Gratefully,
J. M. Mewborn, Editor

"In memory if Sister Vera G. Mann, (deceased), Newport, NC, by a Friend 10.00

OBITUARIES

MINNIE L. ALLEN

It is with much sadness and a feeling of unworthiness that I make the attempt to write the obituary of Sister Minnie Allen.

Sister Minnie Lester Allen was born on June 7, 1900. She was married to Brother C. L. Allen on December 25, 1918. They were blessed with a son, C. L. Allen, Jr., of Winston-Salem, N. C.; and two daughters, Mrs. Earline Rakestraw of Winston-Salem, N. C., and Mrs. Louise Goans of Annapolis, Maryland. Sister Allen is survived by all her children, along with five grandchildren, and six great-grandchildren.

Sister Allen joined Oak Forest Primitive Baptist Church, Guilford County, N.C., on May 1, 1963, along with her husband. They were baptized in June, 1963, at a pond near Bunker Hill Church. The rain was falling so softly on a large crowd that had gathered and witnessed the baptismal service that day. It was one of the most sacred scenes that I have ever beheld and witnessed.

Sister Allen was called from this world and low ground of sin and sorrow on August 17, 1984. Her funeral was by Elder Claude Brown on August 19, 1984, at the funeral home in Winston-Salem, North Carolina.

Sister Allen was humble in her talk and walk. She was a sweet, precious sister in the Lord. We surely miss her, but would say, "Sleep on, dear one, until our Lord shall come to gather His jewels to take them home to be made like Him, to be awakened in Him and to be satisfied in a world that shall never end.

Be it resolved that a copy of this obituary be sent to the family, one to *Zion's Landmark*, and one be placed in the church records.

Done in order of Oak Forest Primitive Baptist Church in conference on October 14, 1984.

Elder John Lee, Acting Moderator
Elsie Stewart, Clerk
Sisters Louise Caviness and
Elsie Stewart, Committee

KATIE COLEMAN

We, at Spoon Creek Church, Patrick County, Virginia, have lost a precious faithful member, Sister Katie Coleman. She came to Pleasant Grove Church on the third Sunday in September, 1975, and related a beautiful experience and requested that her membership be at Spoon Creek Church. She was baptized on the second Sunday in October, 1975, by Elder Sam Gilbert and Elder Albert Doss. She was in a bad wreck on October 2, 1974. She spent five and one-half months in the hospital. It never shook her faith in her God. She was on crutches when she was baptized. She was one that believed in the absolute predestination of all things and that all our suffering, trials, troubles, and also our own pleasures are of this God. She was in bad health all these years, but God blessed her to take her suffering with a smile and she didn't complain of her lot in this world. She would often say she hoped she could have all her suffering in this world and I believe with all my heart that she did. I feel her suffering is over and she is resting in the paradise of God.

She was married to Lonnie Coleman on December 23, 1933, and to this union were born five wonderful children to mourn this loss; also two sisters and four brothers. She loved her family dearly, but her most earnest desire was to be among the saints of God.

She departed this life on August 7, 1984, at the age of 73. Her

funeral service was held at Russell Creek Church by her pastor, Elder Albert Doss, and Elder Frank Pegram. Her body was laid to rest in the church cemetery among a beautiful mound of flowers and a host of friends that paid respect to her and her family.

We at Spoon Creek Church feel a great loss as she was so faithful to our church; not only to Spoon Creek, but other sister churches as well. We extend our heartfelt sympathy to her blessed husband and children, also her sisters and brothers. But we feel our loss is her eternal gain. I feel unworthy to try to write a few words in remembrance of Sister Katie who was blessed by God to live the life she did. She was one of the best friends I have ever had, but I wish to say, **"Thy will be done in earth, as it is in Heaven."** **Matt. 6:10.**

Done by the order of Spoon Creek Church, the second Saturday in August, 1984.

Written by Nannie Wood,
Spencer, Virginia

EULAR RORRER

It is with an unworthy feeling that I attempt to write a few words in remembrance of one who was blessed by God to live the life that Sister Eular Rorrer did. It was my blessing and privilege to be acquainted with her as far back as I can remember.

She was born May 24, 1903, to the late Alex and Eliza Jane Bryant Spencer and departed this life October 4, 1984, making her stay on this earth 81 years. She was married to James V. Rorrer August 20, 1927; he passed away February 4, 1956. She was the mother of 8 children and also had one stepson and one stepdaughter. Four of their children died in infancy. Her oldest daughter passed away at the age of 51 years. She was never married after the death of her father. She came back home and took care of her mother and the step-daughter was never married. She lived with Sister Rorrer until Sister Rorrer passed away.

She came to Spoon Creek Church on the second Saturday in May, 1961, and related a wonderful experience. She was baptized the second Sunday in June, 1961, by Elder Sam Gilbert. Sister Rorrer was not blessed to attend her church as some are. Her health would not permit her to go, but she loved her church and would always call to hear from the meeting. She had a heart attack in the early part of the year of 1981. When her daughter passed away, she was in the hospital at that time in the intensive care unit and didn't learn of her death until she had been buried about two weeks. When the doctor told her of her daughter's passing away, she said no one would ever know how she felt when she found out that Nannie had passed away without her knowing of her passing. The daughter, Nannie, had cancer at the time and Sister Rorrer knew that she had been very sick for a good while.

Sister Rorrer was blessed to attend the last Saturday's meeting at our church before she passed away. She called me on Friday before and mentioned the meeting. I asked her, if she had a way, would she be able to go? She told me that she would like to go one more time. Brother Lonnie Coleman went and got her and her stepdaughter and carried them. She had to walk with a walker that last time at meeting. We will miss her at the church meetings. Her stepson and stepdaughter will also miss her, but I feel our loss is her gain. We believe that where her soul is today, basking in the sunlight of God's eternal and everlasting love, she will not have any use for the walker anymore.

Her funeral was conducted at McKee Funeral Home on October 5, 1984, by Elder A.A. Doss, assisted by Elder Frank Pegram. Her body was laid to rest in Patrick Memorial Gardens to await the

oming of the Lord. Then she can go home to be with all the Saints of God forever.

Written at the request of Spoon Creek Church.

**Nannie Wood
Spencer, Virginia**

EDNA ANN BROWN ASHLEY

It is in much sadness that we attempt to write this notice of one that was so precious to us at Helena Church, Person County, N.C., who passed away at the age of 94 years, 5 months and 10 days on July 28, 1984, at Durham County General Hospital, Durham, N.C., where she had been a patient for six weeks. Born February 18, 1890, she was a native of Orange County, North Carolina, the daughter of the late Junious and Martha Bowling Brown. She was the wife of Fisher Ashley who died in 1933.

She is survived by two nephews and three nieces; thirteen great-nephews and eleven great-nieces; eleven great-great-nephews and ten great-great-nieces who were so kind and attentive to her needs. All that knew her could not help but from loving her for her friendly disposition and jovial manner.

Sister Ann, as she was affectionately known, united with Helena Church on July 3, 1926, and was baptized by Elder J.J. Hall. She was blessed to remain loyal and attentive to her church and all the others in correspondence with us for these many years.

The funeral was conducted at Helena Primitive Baptist Church on July 30, 1984, at 2:00 p.m. by her pastor, Elder Wallace Oakley, and by Elder L.P. Martin. Burial was in Berry's Grove Baptist Church Cemetery.

We feel that we should not grieve for her as she had such a precious hope in the Lord Jesus Christ and that she is now at rest waiting that trumpet sound that will signal the beginning of that day for which all days were made when all the dead in CHRIST shall rise; yet, we are saddened by her absence while we must remain.

Approved in conference this 1st day of December, 1984.

**Elder Wallace Oakley, Moderator
Sister Lelia Pennington, Clerk
Written by (Sister) Carrie H. Monk**

HALLIE PEARCE PULLIAM ISAAC

On the 29th day of June, 1984, God saw fit to call Sister Hallie Pearce Pulliam Isaac, age 72, from this time world. She was the youngest daughter of Brother Walter Pearce and Sister Betty Howell Pearce, who resided near Wake Forest, North Carolina. She had one brother and ten sisters, all of whom preceded her in death except one sister.

Sister Hallie was a native of Durham County, North Carolina, and former Rest Home Operator in Eden, North Carolina.

She joined the Willow Spring Primitive Baptist Church, Willow Spring, North Carolina, in the year 1938, and was baptized by Elder Lloyd Adams. She later moved to Spray (now Eden, North Carolina), and united with Matrimony Church in the Lower Mayo Association. Afterwards she moved her membership, along with her husband, Elder Jack Pulliam, to Burlington Primitive Baptist Church, Burlington, N.C., on October 2, 1976. She attended her church as long as she was able.

Surviving Sister Hallie are her husband, Walter Isaac; six stepsons, Lester Pulliam, Greensboro, N.C., James Pulliam, Winston-Salem, N.C., J.P. Pulliam, Jr., David, Jimmy and Johnny Pulliam, all of Eden, North Carolina.

Her funeral service was held at Harris Funeral Home, Eden, North Carolina, by Elder David Minter on July 1, 1984. Her body was laid to rest beneath a mound of beautiful flowers in the Goodwill Primitive Baptist Church Cemetery, in Henry County, Virginia, to await the second coming of her Lord and Saviour Jesus Christ.

Therefore, be it resolved that three copies of this obituary notice be made and distributed as follows, viz: one for the church record, one for publication in **Zion's Landmark** and one be given to the family.

Written by the request of Bulington Primitive Baptist Church in conference on the first Saturday in September, 1984.

**Elder John Lee, Moderator
Curry Barnwell, Church Clerk
Pearl Allison, Assistant Clerk
Elder Harry Dagenhart and Pearl Allison, Committee**

LELAND STANFORD PRINCE

We, the members of Angier Primitive Baptist Church, Angier, North Carolina, desire to bow in humble submission to the will of our Heavenly Father, who saw fit to call from our midst, Brother Leland S. Prince. He was a very precious, faithful brother who filled his seat at church regularly unless providentially hindered. He loved the doctrine of salvation by the grace and mercy of an all-wise, almighty God, who predestinated all things by His own power, and for His own purpose, pleasure and glory.

Brother Prince was born September 27, 1903, and died October 2, 1984. He was married to the former Sister Earnie Smith in 1926, and to this union were born four children, Mrs. Doris Broughton, Garner, N.C., Mr. Samuel Prince, Kerr Lake, N.C., Mrs. Polly Adams, Garner, N.C., and Mrs. Linda Lee, wife of Elder John T. Lee, Burlington, N.C.

Brother Prince united with the Church at Angier on August 3, 1948, and was baptized by his pastor, Elder Floyd Adams in the Angier (N.C.) pond.

Funeral services were conducted at Sugg Funeral Home Chapel, Fuquay-Varina, N.C., on Thursday October 4, 1984, at 2:00 p.m. by Elder J.M. Mewborn and Elder John Lee, the latter who was his son-in-law and who spoke such beautiful words of Brother Prince, his brother in Christ, whom he loved dearly. Graveside services were conducted by Elder R.L. Fish, with interment in Willow Springs Primitive Baptist Church Cemetery, attended by a host of friends and relatives, beneath a mound of beautiful flowers.

We miss his presence among us, and our hearts are made sad for his precious companion and children.

We feel to say with the poet who recorded these beautiful words, referring to heaven, and we sincerely feel the truth in them,

"O Beautiful hills of Galilee!

Amid whose scenes the saviour dwells,

Your flowers that bloom so beautifully,

Of heaven's lasting beauties tell.

We're traveling home, one by one,

Across death's river our friends are gone,

And we are following, one by one."

Done by the order of Angier Church in conference, Saturday November 3, 1984.

**Elder E.T. Jones, Moderator
Brother Avery Beasley, Church Clerk
Meta Rohrbaugh, Ruth Dupree, and
Avery Beasley, Committee**

ANNIE GOULD GARNER

By request of the family I will attempt to write concerning the death of our dear sister in Christ, Sister Annie Gould Garner, who died in the Nursing Home in Morehead City, N.C., the morning of October 25, 1984, at the age of 90 years, 7 months and 9 days.

Sister Garner was married to Mr. Lloyd A. Garner who died March 3, 1969. To this union were born two sons, Mr. Leo D. Garner, Newport, N.C., and Mr. Alvin O. Garner, Aberdeen, N.C.; and two daughters, Mrs. Kathaleen G. Mann who died June 13, 1975, and Mrs. Idell G. Mann, Newport, N.C.

Sister Garner was afflicted for a long time; her last years were spent in the Rest Home in Newport, N.C., and then the Nursing Home in Morehead City, N.C. In all of her afflictions, she loved the church. She was not alone in them for Sister Garner ever continued to acknowledge and praise the Lord for His amazing grace, His goodness, sweet mercy, and guidance in her travels. Her deep-abiding, Godgiven faith in her afflictions was a great comfort to many. While she was living at home and after going to the Rest Home when many of the members and friends from her church went to see her, she wanted them to sing Hymn No. 530 in the Lloyd Hymn Book, "Brethren, we have met to worship." I had known Sister Garner for thirty-three years and had heard her sing this hymn many times, never missing a word. As she had trouble with her eyes, she could not see to read; so to hear her sing this old hymn was a moving experience.

Sister Garner united with the Primitive Baptist Church in Newport, North Carolina, some time in the late 1920's and was baptized by the late Elder W.W. Roberts. She left the church for a period of time, later returning and asking to be restored to the full fellowship of the church on June 20, 1970. She attended church faithfully as long as she was able. She came for a while after she was confined to a wheelchair. During her last few years, she was afflicted so she was not able to attend church. She was always glad to see her brethren and sisters when they visited with her in her home and when she was living in the Rest Home. Some members of her family would bring her to church and I would look after her while she was there, such as to see that she was comfortable as possible and see that her blanket was always in place.

She leaves to mourn their loss, one daughter, two sons, three brothers, one sister, 16 grandchildren, 17 greatgrandchildren, and a host of relatives and friends who will sadly miss her presence.

Her funeral service was conducted at the Newport Primitive Baptist Church by her pastor, Elder John C. Carroll. The above hymn, "Brethren, we have met to worship," with "Amazing Grace" and "Rock of Ages" were sung at her funeral.

Her body was laid to rest by the side of the resting place of her husband in the Cedar Grove Cemetery, Newport, N.C. to await the second coming of our Lord and Master. Love and sympathy were expressed by the many floral designs and the presence of many relatives and friends.

We desire that a copy be sent to the family, one to be sent to the *Zion's Landmark* for publication, and one by placed in our church records.

Approved by Newport Primitive Baptist Church in conference
December 15, 1984.

Elder John C. Carroll, Moderator
Alice S. Hill, Church Clerk

MEETINGS

LAUREL SPRINGS ASSOCIATION

The Forty-Eighth Annual Session of the Laurel Springs Primitive Baptist Association will convene, if the Lord will, with the Church at New Hope, Carroll County, Virginia, (near Galax), on the first Sunday, Friday and Saturday before in June, 1985, the dates being May 31st, June 1st and June 2nd.

Directions to New Hope Church are as follows: Those coming from the South by way of Route U.S. 52 or Interstate 77, turn left on Virginia State Road No. 775. Those coming from the North by way of Route U.S. 52 or Interstate 77, turn right on No. 775 and go to fourth paved road and turn right. There will be a marker placed at this point. Then drive a few hundred yards to church building on your left.

We invite all brethren, sisters and friends to come and meet with us. We desire to thank God for His mercy in keeping us together in peace, love and sweet fellowship, and would pray, if we could be blessed, that He will continue this divine blessing with us.

Ray Payne, Association Clerk
Route 1, Box 720
Dobson, North Carolina 27017

EASTER MONDAY MEETING

The annual Easter Monday Meeting of the churches comprising the Lower Country Line Association will be held with Eno Primitive Baptist Church on Easter Monday, April 8, 1985, if the Lord will. It is our sincere desire that our correspondents, Elders, Deacons, members and friends in the Lord be with us again this year. Eno Church is located in Durham, North Carolina.

Directions to Eno Church are as follows: Those coming from the North by Interstate 85 or Route No. 15 from the South by Interstate 85, and from the east or west by Route U.S. 70, or from the South by Route U.S. 501, turn North at "Roxboro Road Exit I-85, 70 and 15 By-Pass." (DO NOT TURN AT EXIT THAT SAYS 501 NORTH or ROXBORO.) Follow through Braggton to the 5th traffic light on State Road 1004. (Central Carolina Bank, CCB., will be on your left.) At the bank, turn right on No. 1004, go one-fourth mile to church building on your left. Those coming by N.C. Route 55 from the east, please follow same directions as given above. Those coming from the North from Roxboro on Route 501 to Durham, turn left at the 4th traffic light and State Road 1004, to church building on your left.

Please remember us at this meeting and come and be with us.

Elder Burch Wary, Pastor,
W.A. Wheeler, Church Clerk

Will you send us a new subscriber or subscribers?
This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

Vol. CXVIII

March-April 1985

Number 2

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

TRUST IN JESUS

How sweet the name of Jesus sounds!
His virtues who can tell?
He left His Father's home on high
To conquer death and hell.

He took upon Himself our sins;
His righteousness was given
That all who are blessed to believe in Him
Will have a home in Heaven.

He was the lone "Begotten One,"
The Father's only Son.
No one could keep God's Holy Law,
Save Jesus Christ alone.

He bore our sins upon the tree;
He bore them to the grave.
Victorious over death and hell
He rose His saints to save.

Beyond this gloomy vale of tears,
Beyond our latest breath,
He watches o'er our sleeping dust
And raises us from death.

His saints are those who look to Him
For pardon, pity, peace -
That, from the burden of their sins,
Their souls might find release.

His promises so steadfast are,
Not one of them shall fail!
To all who e'er believe in Him,
There's life beyond the vale.

(Continued)

N. C. Baptist Historical
P. O. Box 7777
Reynolda Station, N. C. 27109
6/86

To reign victoriously with Him,
 Joint-heirs, with Him, of Heaven.
 Joint-heirs with Christ, God's Holy Son,
 Such promises are given!

Come then with all your cares and woe,
 And make this last resolve;
 "I'll look to Christ, the only One,
 Round whom my hope revolves.

He knows the burden of a sigh,
 The language of a groan;
 He even hears an inward cry,
 And listens to His own.

They lift their eyes in trust and faith,
 He answers to their cry!
 Though it be with your dying breath
 He'll raise your soul on High.

He'll take you at last to His court above,
 Where loved ones now are gone.
 With them to dwell, and forever sing
 His praise around the Throne.

**Hester Key Bryant
 (Deceased)**

ZION'S LANDMARK

"Remove not the ancient Landmark
 which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
 Willow Spring, NC 27592

ASSOCIATE EDITOR

GEORGE A. FULK
 Pilot Mountain, NC 27401

PUBLISHED BI-MONTHLY

Vol. CXVIII March-April, 1985 Number 2

\$7.00 PER YEAR -- 2 YEARS \$13.00
 TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
 3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
 Second Class Postage Paid at Benson, NC 27504
 USPS 699-220

IN MEMORY OF GOD'S PEOPLE

Dear Brother Mewborn:

I am sending the above poem that my dear departed sister, Hester Key Bryant, was, I believe, inspired to write for a sweet aunt of ours, Rosetta Key Marsh, who was bedfast for over ten years. If you feel to publish it in **Zion's Landmark**, we would appreciate it. It was written in 1967.

I am sending you \$7.00 to help cover the expenses of the paper.

**Your unworthy sister,
 Nell (Mrs. John) Clifton
 Ararat, N.C. 27007**

(It is our pleasure to publish the above beautiful poem, **TRUST IN JESUS**, in memory of both its author, Sister Hester Key Bryant, as well as in memory of the one to whom it was written, Rosetta Key Marsh. Such poetic gifts nowadays are rare and coveted. J.M. Mewborn, Editor)

EXPERIENCE

Dear Brother Mewborn,

I am sending some of my experience for publication in the **Zion's Landmark**. I desire to keep it for my dear children so that they may read it after I am gone, hoping that they will not worry about me. My children are very near and dear to me for reasons that are explained in this article, and it may help to soothe their sorrow after my death. Please use your judgment as to its fitness for publication.

Please pray for me, Elder Mewborn, that I will not have to have my eyes operated on for the removal of cataracts or that they will not grow any larger; also, that I will be able to see as long as I live for what few years are left for me here in this troublesome world. If possible, please publish it as soon as you can as I am not well. I would like to see it published before I depart from this world for what has been appointed for me in the great beyond. I feel that my time here is short.

**Love,
 Glenn (Grimes) Edwards,
 Emporia, Virginia 23847
 October 31, 1984**

Note from the Editor: Sister Glenn Grimes Edwards is niece of the late Elder T.L. (Tommy) Grimes, who was member of the Raleigh Primitive Baptist Church, Raleigh, N.C., for a number of years, and who pastored at Oak Grove, Old Union and Mt. Lebanon Churches for a number of years. There are a number of our people who today will affectionately remember Elder T.L. (Tommy) Grimes. He died August 2nd, 1963, at his home in Wendell, North Carolina.

Her father, Elder W.E. Grimes, was a minister in the Old Kehukee Association of Eastern North Carolina for many years. Your editor fondly remembers Elder W.E. (Willie) Grimes and his faithful companion, Sister Annie Grimes, when he was a lad of a boy, going among those churches around 40 years ago. **J.M. Mewborn, Editor.)**

GOD SPEAKS!!!

I know that God speaks to His own today by the Comforter or Holy Ghost as He spake unto the fathers by the prophets of old in the days of Noah, Moses, King David, King Solomon and others, as well as unto the apostles and church of God by His own Son when He dwelt here amongst men.

I often sit back in my private meditation and recall the times when He has spoken to me, when I was low in my feelings, despondent, cast down and inwardly hurt. Then to recall how that He carried me to the mountain top, knowing that He had spoken to me with blessed peace to my troubled soul.

I was in my teens when I remember the first time I heard a voice speak to me. I know now that it was the voice of God. I was living on my Granddaddy's farm. I was either eighteen or nineteen years old. In the middle of the night I thought I heard it raining very hard. It was pouring down. Then I heard His Voice say, "The third time it shall be." I awoke and found myself sitting up in bed, but it was not raining, so I went back to sleep.

This took place the same way two more times. Each time the Voice would say, "The third time it shall be." It happened to me three (3) nights straight in succession, beginning with Sunday night, Monday night and Tuesday night. These three occurrences have been revealed to me as representing the Holy Trinity, God the Father, God the Son, and God the Holy Ghost. These three are One. On Wednesday, the day when I heard the rain (this was the time when I heard the

Voice straight one time right after the other), we were going to Williamston, North Carolina. Mama had washed the refrigerator and put it outdoors to air. I said, "Mama, it may rain." She said that she did not think it would rain. So we went to town. When we arrived back home, it had really rained. Everything was so fresh and green. The Voice had said, "The third time it shall be," and it did rain just as it had said that it would at the third time.

In 1944, our crops were almost dried up during an extreme, long, hard drought and so were our neighbors' crops. Papa and Mama went to church to try to pray and fast for rain. I said to myself, "I am too." I went upstairs and lay down to rest. I heard something above the ceiling of the house that was like a rustling sound. A voice said, "Your blessings have been few, but from now on they shall be more abundant." I said, "Lord, let it be." He said, "It shall be." I asked, "Is this a promise, Lord?" And He said, "It shall be." We were truly blessed that year with seed time and harvest in spite of the long, hard, extreme drought that we had experienced in the previous growing summer season. This is when I was made to know that **The Voice** I had been hearing was God's.

The first weeks in July, 1944, were the first ones that year of harvesting or putting in tobacco. I was pregnant and quite ill at that time. I was so ill and weak that I could hardly walk. My husband (Joseph Rogerson) took me to see our family doctor. He (the doctor) told me that I was very ill and should go to the hospital at once. I asked, "Why?" He replied by saying that they would have to take the baby, that is abort or terminate the pregnancy. That would mean that they would have to let the baby die to save me. He said, "If you do not go, you both will die." While the doctor was talking with me about the seriousness of my condition, the baby moved quite strongly! I told the doctor, "I am not going to the hospital. It is my baby and my life. I cannot do it." So, the doctor called my husband into his office and told him, "Make your wife go to the hospital! If she does not, she is going to die, both she and the baby." My husband turned to me and said, "What do you want to do?" I said, "I want to go home." He said, "Doc it's her life and I am taking her back home." With that we left his office and arrived at home about two o'clock that afternoon.

Mama was putting in tobacco that same afternoon.

She came to the house. I told her I was too weak to go upstairs and for her to make a place in our dining room so that I could lie down. This she did so graciously and lovingly for me. As she was leaving the room, she left the door open except the screen door that opened out to the back porch. I lay down. I was so tired and weak and I closed my eyes. After a few moments **A LIGHT** shone through the screen door. The Lord then told me what to do. Mama came in just a few minutes later to check on me. I told her that I desired her to do as the Lord told me to do. I told her, as He had commanded, to get me some ice. This she did. I told Mama, "The Lord said for me to put a piece of ice about the size of a hen's egg in the hollow of my neck or throat, and to put some ice in an ice bag and put it on my stomach; also to crush some ice and give me one teaspoon full of it."

Mama went out and I heard her say, "Will," (who was my father), "What must I do? I am afraid if I put ice on her, she will get pneumonia and die." Papa said, "Do as she says." So, Mama did as the Lord told me to tell her to do. I got well and gave birth to a lovely baby girl, the only daughter that I now have.

The third week in May, 1946, I still had not thought too much about joining or offering to the church. We were living in Pitt County, North Carolina, at that time. I was pregnant and was not getting along too well. I just stayed around the house and did what little I could. One day, at noon, I was at the sink washing dishes. I was content at the time. He, **THE VOICE**, spoke to me and said, "If you do not offer to the church when this child is born, thou shalt surely die." I dropped the dishcloth and immediately went out and sat down on the back porch doorsteps. Mama came up at that time and asked, "What is the matter, Glenn?" I did not answer her.

The Friday before the fourth Saturday in May I packed my suitcase. I put in the dress that I wanted to be baptized in. I told Mama, Papa and my husband that I was going to offer to the church at Spring Green in Martin County, N.C., the fourth Saturday morning. The Lord gave me the strength at the time to go forward and they graciously and lovingly received or accepted me into their fellowship. I was baptized by my father, Elder W.E. Grimes, on the fourth Sunday morning in May, 1946. Oh how happy I was! Everything was so fresh and beautiful that day. Not only must we do, but we will do when the Lord speaks and commands us, I fully be-

lieve, if we be one of His little ones.

I believe that when we are not kept, being left to ourselves, and do things that displease the Lord, our God, He will surely let us know. Somewhere it is recorded, "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then we have no confidence toward God." 1st John 3:20,21. I had been to church and sang a certain hymn. God let me know He was displeased. I had gone to bed and had tried to meditate in prayer. As I finished the attempt at my prayer, He spoke to me and said, "Why did you sing that song as you did today? You have openly acknowledged your relationship with Me and among my blessed people, the Primitive Baptist," I said, "What?" When I said "What?", something like a big band (or object) was placed on my chest with a slight pressure also on my heart or chest area. Then, I immediately thought about Spring Green Church, my dear father, Elder W.E. Grimes, and my precious mother, Annie Grimes, and the Lloyd's Hymn Book. I said, "Lord, I will not sing like that again, not out of that book. It is a promise, Lord." Then I said, "but you know and I know that Brother Saunders preaches the truth and I love all the members of that church." I also said, "If You say so or tell me it is wrong to go to that church, I will never go again. I will never enter the door." By this time I was crying and begging Him, "Lord, let me know what is right." After I said this, the weight on my chest or heart was lifted or went away. So I still go because He let me know it was all right for me to go to the church. I truly love to go there.

I remember my father, Elder W.E. Grimes, talking about a certain time when God spoke to him. My father was about one mile from the house in a cornfield. He was plowing his corn. The rows ran from east to west. It was very warm, and the sun was shining very brightly on that day. It was quite warm. There came a beam of very bright light on and over his right shoulder and shown on the plow and ground around him. It was really warm, hotter and brighter seemingly than the sun that was shining. Then he heard the most beautiful music. The heavens rang out with it and the air was filled with such beautiful music. God spoke to my father saying, "None hear this music but the righteous." This experience always brought tears of joy and happiness to my father. I loved to hear him tell it. It was always so beautiful. I believe only His angels can sing that music!

It was in August, 1982, in the midnight hours that I heard the sweetest, most dearest words spoken to me. I had felt so low, despondent and blue. I felt so alone, like an outcast. I felt as if I had been forsaken by my family, my friends and my loved ones, even my Father which is in Heaven. I finally went to bed in this condition around 11:00 p.m. Would you believe it? I soon fell fast asleep. I do not know how long I had been asleep before He (The Lord) spoke to me and said, "I will never leave you nor forsake thee." I did not wake up or get up until the next morning. In my mind and heart **THE VOICE** was just as clear and plain to me as it had been during the previous times when it spoke to me during that night.

The same morning I called a minister's wife (not of our faith, but a dear friend) and I asked her if those words were in the Bible? She said, "Yes." Her husband was a minister and he told her where to find it. She read the verses to me and told me that they were in Hebrews, Chapter 14, Verses 5 and 6. She read both of these verses to me at that time over the telephone. She was quite wonderful to me and most kind. Then she hung up the phone. I got my Bible and read those two verses. They filled my soul with joy and happiness. I was so light and filled with joy and happiness. I was lifted beyond myself. It was as if those verses were written just for me, especially the line that reads, "I will never leave thee, nor forsake thee." That entire verse reads, "Let your conversation be without covetousness; and be content with such things as ye have: for **the Lord hath said, I will never leave thee, nor forsake thee.**" Hebrews 13:5.

Yet, He spoke and said to me, "I will never leave you, nor forsake thee." It reads "**thee**" in the scripture, but He said "**you**," to me. He was telling me that He personally would never leave me.

Dear Household of Faith, it is with tears of joy and happiness that I shed now as I write these lines to you. The Lord has spoken several times to me, but this was the most beautiful one of all. I have His assurance that I will be with Him always in life and in death. He told me, "I will never leave you nor forsake thee." There is nothing more I can ask of Him except that He would bless me with patience and strength with what remains of the days that He has left or appointed for me to finish my race and course with joy in this sin-cursed earth

when it is my hope to be with Him **always** and **forever** as He told me I would be. Need I ask more? I say, "Nay." We have sung an old hymn many times that confirms this blessed promise to His people.

"That soul, though hell should endeavor to shake,
I'll never, no never, no never forsake."

(HOW FIRM A FOUNDATION, Hymn No. 411, Lloyd's Hymn Book.)

If you will and have that desire, pray for me, you dear readers and pastors, also you, Elder Mewborn. I love all of you, if not deceived in my poor heart. God bless you everyone.

A sister in the Lord, I hope,
Glenn Grimes Edwards

A GOOD ARTICLE

Dear Brother Mewborn,

I am enclosing a few recorded thoughts, recently revealed, that are precious to me. You may examine them, and should you feel that they might be profitable for publication in **Zion's Landmark**, you have my permission to use them at your discretion. Otherwise, please discard them and all will still be well.

May God bless and remember you and yours.

In His love, I hope,
Reuben Hawks, Jr.
Rte. 2, Box 369-a
Galax, Virginia 24333
February 5, 1985

THE POOR AND THE NEEDY

"When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isaiah 41:17,18.

This brief portion of scripture serves to illustrate,

perhaps as well as any other scripture, the absolute sovereignty of God's marvelous grace, in the administration of His wonderful blessings of sustaining love in time of need, unto His blessed children.

Within this brief passage, His children are first identified-- **They are designated the "poor and needy"**--these are the ones who have been made to "hunger and thirst after righteousness." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

These are the ones who have been made so aware of their needy condition to the extent that they are made to seek **relief** symbolized by "**water**." Further, "When there is none," (no water), they are brought to know that they are beyond the help of any man, set of men, or human agency. All former sources of help and comfort have failed them. The doctrines of men and devils have now become empty and dry, and no "**water**" help and comfort, can be found therein. "And their tongue faileth for thirst." Isa. 41:17.

They are brought so low in their inward feelings that they are not even able to cry out, to beg for help. They dare not approach unto the Great God of Israel. There is none (other help) to be found for there is no other help.

We are made to remember the poor publican, who could only smite upon his breast, and cry "God be merciful to me, a sinner." This is, indeed, the sinner's plea.

I can well remember in this poor sinner's experience, when I was brought to the place where I dared not even so much as tried to beg for mercy, but was filled with "groanings which cannot be uttered." What pitiful creatures we are.

At this point, men will tell us, "Call upon the Lord," or "accept the Lord," or "obey the Lord," and "all is well," or "it will be well," they will say. But, oh, dear ones, "their tongue faileth them for thirst." We **cannot "cry,"** we **cannot "call,"** we **cannot "accept,"** we **cannot "obey."** We have not that power within ourselves. What a pitiful, helpless condition this leaves us in!

But, oh, sweet, efficacious grace! And what does the prophet Isaiah say? "I the Lord will hear them." All hearing in nature first depends on sound being made and then an ear with which to hear that sound, but here is One so filled with power, love, and grace, that He not

only has an all-seeing eye with which to see the poor, dying sinner, but He also has an all-hearing ear with which to hear even the cry of that tongue that has failed for thirst! Here is One who hears the uncried cry, the unprayed prayer, and sees even the unshed tear. Even that groan that cannot be uttered, He also hears. Here is One who is not dependent upon the ability of the supplicant in order to know what is his need. "I will not forsake them," the Lord saith to him through Isaiah 41:17.

Immediately He flies to their rescue with the full assurance that they are not forsaken (forgotten), and it is with the information that He knows full well their **need**, for He saith, "I will open rivers in high places."

He has assured them that not only does He unerringly know their every need, but that He unfailingly provides the very measure of grace, strength, and comfort for which they do desperately stand in need. He has assured them of the abundance of His gift of grace, in that it flows in "rivers," not little creeks, brooks or brooklets, or trickling streamlets.

"And fountains in the midst of the valleys." He further teaches and demonstrates that His gift of grace is brought down to where they are, (the valley), rather than waiting for them to come up to meet some other place or condition.

How different this is from the doctrines of men which teach that the sinner must first "come to Christ," or do something in order to improve his condition before God will hear him.

God says, "I will make the wilderness a pool of water, and the dry land springs of water." Isaiah 41:18. The very place and condition of this needy one's greatest sorrow is made to yield good unto him.

When dealt with in such a manner, he is made to know and to confess, "I am a poor, unworthy, totally depraved sinner, and if saved it is by His grace and grace alone. Where is boasting? All room for it in the flesh is excluded and removed, and, like David of old, it must be and will be only in the Lord, and of His sovereign power.

God's wonderful purpose in so dealing with the objects of His love and grace, is then revealed in Isaiah 41:21 ---That they may **see**, and **know**, and **consider**, and **understand** together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Isaiah 41:20.

If God dealt with us in any other manner, of if we could do something to bring it to pass, there might be room for (some) boasting in the flesh, but that one (and he alone) who has, indeed, been brought to the end of his own way and strength, can and **will** testify, (that), "what I am, I am, by the Grace of God." 1st Corinthians 15:10.

Submitted in Love, I hope,
Reuben Hawks, Jr.

EDITORIAL

THE UNITY OF THE TRINITY

"Jesus answered them, I told you and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and no man is able to pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. **I AND MY FATHER ARE ONE.**" John 10: 25, 30.

Here the Jews rejected Christ. The flesh still wants to look upon Christ only as a great teacher and not an equal with the Father. Since the Father, the Son, and the Holy Ghost are One, Christ was right when He told those Jews, "I AND MY FATHER ARE ONE." John 10:30. Just as the Father, the Son and the Holy Ghost are three, yet they are **ONE.**" Christ, before the foundation of the world, stood as an equal with the Father, for He (in the 17th chapter of John) asks the Father to "Glorify thy Son, that thy Son also may glorify thee" - "with the same glory which I had with thee before the world was." John 17: Verses 1 and 5. Christ had such great love for these believing children, those that His Father had given Him, that He was willing for this glory to be taken from Him that He might descend down where His church or bride was and rescue her from her fallen state and redeem her. Now that He has finished the work His Father gave Him to do, He asks the Father to restore that glory to Him, and His prayer was answered. These Jews could see nothing more in Him but just a mere master teacher, but He was God manifested here in the flesh. Had He not have been, He could not

have performed those miracles. The first one He did was to change the water into wine. Even His disciples, yet being under the law at that point or stage of their experience and revelation, did not see the Divinity, for "Phillipsaith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" Believeest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." John 14: 8-11.

Even to those disciples who were eye-witnesses of Christ as He walked upon the earth, here in time, as the Son of Man, it had to be revealed to them that as Christ said, "**I AND MY FATHER ARE ONE.**" Christ was very modest, for He spoke of Himself in another place and said, "My Father worketh hitherto, and I work." John 5:17. He did not separate Himself from the Father, and none could do the great miracles He did except Him who was in the Father and the Father in Him. He told them to "believe Him for the very works' sake." John 14:11.

There are several definite proofs in the scripture of Christ's equality with the Father. One is recorded in John 1:3. "In the beginning was the Word, and the Word was with God, and the **WORD WAS GOD.** The same was in the beginning with God." John 1:1,2. Here, John writes that Christ was the Word and Word was with God and the Word was God. Here, again Christ is declared the same as God, so He was God manifested here in the flesh. The indivisability of their Oneness in sovereignty over all things is declared in this statement: "All things were made by Him; and without Him was not any thing made that was made." In that thought, Christ reigns over the affairs of the world and earth, just as much as His Father, as He (Christ) is equal with His Father. Christ left the glory that He had with His Father in Heaven and assumed a body of flesh like unto His brethern, yet without sin, because He was of the perfect Seed. Here in life as the seed, so will be the offspring both with us and in all nature.

Another proof of His equality with the Father is found in 1st John 5:7. "For there are three that bear record in heaven, the Father, the Word, and the Holy

Ghost: **AND THESE ARE ONE.**" Could this point of their equality be proven any more strongly and made any more plainer?

Christ asked them again to believe Him for the very works' sake. A great storm arose on the sea on one occasion and the disciples became very afraid and frightened. He was asleep. But they awoke Him, "saying Lord, save us: we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!" Matt. 8:24,27. The disciples in their nature were no more than us today in our nature. During that storm, they only manifested their natural weakness. None could calm the seas (or oceans) in this manner except that One who is in God and God is yet in Him. They are two because it is stated many times after His resurrection from the dead that He ascended to His Father from whence He came, where He is now seated at the right Hand of the Father "making intercession for the saints according to the will of God with groanings that cannot be uttered." Romans 8:26,27. This intercession by Him today in Heaven, as He pleads unto His Father, is for the ones He loved so dearly before the foundation of the world and for whom He gave His life as a ransom for them when He lived the only perfect life that has ever been lived in this time world. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

The Lord Jesus Christ proved His Divinity and that He and the Father are one by performing many miracles in His ministry upon earth. One was the healing of Simon's mother-in-law who had lain sick with a fever, the great catch of fish, the healing of the one leper out of the total number of ten (in all), the feeding of the five thousand souls with two loaves and two fishes, and many, many more instances too numerous to mention here. None of these, not a single one, could have been performed except by the Spirit of God which was in Christ.

John 20:30 reads "And many other signs truly did Jesus in the presence of His disciples, which are not written in this **BOOK**: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His

name." My desire and hope here in citing these many scriptures is that it might appear to us that Christ said "A prophet is not without honour, save in his own house." Matthew 13:57.

These Jews had a very hard time understanding and seeing that Christ was both God as well as the Son of man. He, of course, did come through the womb of Mary, and fleshly speaking, Christ was the Son of Mary, but **SPIRITUALLY SPEAKING**, He was the Son of God because He was begotten as the only Son of God. On this point He rightly spoke of Himself, "**I AND MY FATHER ARE ONE.**" John 10:30. The spiritual eye of those Jews was so blinded that they could not see this point, and not only them, but the disciples as well. We, ourselves, if we be His humble followers, like all the rest, will not be able to see it except by **REVELATION**. All men are powerless to behold **THE DIVINITY OF CHRIST** except by revelation.

Now the third Person of the Trinity (or Triune God) is the **HOLY GHOST** or **COMFORTER** who Christ promised to send to His believers or sheep that His Father had given Him following His departure from this world. He (Christ) is no longer here in the flesh as He was with Phillip who asked Him to show us the Father and it sufficest us. Sufficest means to say, i.e., "It will satisfy us." We want Him to show us more, too, that our hope might be strengthened. Just as sure as He blesses us with that true desire, He will also fulfill it, but it will not be unto His own appointed time.

One morning, while shaving, it appeared with great strength to this weak, afflicted one that our desire for Him, as well as His inviting us into His Banqueting House are both of the Lord. Paul wrote, "Work out your own salvation with fear and trembling for it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12. Just as sure as He (God) works that Salvation into us, also just that sure will He work it out, and as it is made manifest through the poor sinner, it will come as he said, "with fear and trembling," for it is God who worked it in.

Paul wrote in Phillipians 1:6, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." The absolute, all-powerful omnipotent God has never started anything (yet) and then left it unfinished.

God the Father loved them just as well as the Son did. The Son came down from the shining court above and performed the work the Father sent Him to do. The Father loved them with the same love with which He loved the Son. That love is well expressed in 1st Samuel, verse one, where it says that "the soul of Jonathan was knit with the soul of David, and Jonathan loved David as his own soul." That is the way the Father loved them that He gave to His Son before time began. Christ loved this church or bride that His Father gave Him with the same love with which He loved His Father. Christ not only says "**I AND MY FATHER ARE ONE,**" but He said "As thou, Father, art in me, and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one." So, there is not only an inseparable tie between God the Father, God the Son, and God the Holy Ghost or Spirit, but there is also an inseparable tie between these three and this church or bride that Christ told those unbelieving Jews. He told them the reason they did not believe was that they were not given to Him by His Father and that they were not His Seed. This angered them vehemently against Him, and ultimately led to his crucifixion on earth according to the decree and purpose of God. When one is made to stand in this same truth today, make no mistake about it, his enemies for the truth's sake will be ready for him because the world since the morning of time has hated God's truth or doctrine. Jesus said "If the world hate you, ye know that it hated me before it hated you." "I have chosen you out of the world, therefore the world hateth you." See John 15:18,19. The doctrine of Election is of Christ and when you hate that doctrine you hate Christ. Can we state it anymore plainer or clearer?

We have already referred to **THE DIVINITY OF CHRIST** previously in this article. Divinity (or divine) means of or pertaining to **GOD** or proceeding from a **Deity**, etc. Christ, being the Son of God, was of the same nature as His Father and the tie of this Divine Nature of the Triune God relates also to and is transused within His Bride, the Church, the Lamb's Wife. The Seed (here) is Christ. Christ Jesus is the only begotten Son of God and Christ's elect are in Him having been begotten again unto a lively hope. The Apostle Peter's inspired words directly bring to bear upon this belief, "According as His **divine** power hath given unto

us all things that pertain unto **life** and **godliness**, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of **THE DIVINE NATURE**, having escaped the corruption that is in the world through lust." II Peter 1:3,4.

A good example of how the Church is tied in with Christ and **THIS DIVINE NATURE** is the hair of the head. All of the hairs are in the head before they show up outwardly... Neither can we see these little lambs of Christ and that mark of humbleness in their foreheads and daily walk of Godliness until they show forth out of that Spiritual Head, the Lord Jesus Christ, where they have been from all eternity. These natural hairs get all their nourishment from the head from which they grow and live. So it is with the church. She gets all her nourishment from the Head, which is Christ. They were already in Him before they showed up. Their strength is dependent upon Him for their very life as well as for all their righteousness and grace. The hair apart from the head can do nothing. Neither can the Church of God do anything apart from their Spiritual Head which is Christ. Where this life abounds, so will that **DIVINE NATURE** be made manifest and seen by way of Godliness in the life of the member. The hair of the head of one today is looked upon as an object of beauty. The church is the beauty of Christ for whom He gave His Life.

Ephesians 4:51 reads, "But speaking the truth in love, that we may grow up into Him in all things, which is the **HEAD**, even Christ." Hair is a very weak thing of itself for it depends entirely upon the head. So it is with the believer, a very weak one, who is entirely dependent upon the Head, which is Christ to partake from His **Divinity** or that **Divine Nature** that Peter mentions. He, the believer, is altogether dependent for all faith (a Gift of God) in the first place, for all free grace which is an unmerited favor, for all righteousness, and finally for all justification before the Father in the end...

As the hair is an ornament to the head, so is the Church of Christ to her Spiritual Head. One values his hair very much; so does Christ value His true believers as **HIS JEWELS**. He values them (the vessels of His mercy) as His peculiar treasure, and He will not lose a single one of them for they are a precious gift to Him by His Father, even before the world began. Christ says

that the hairs of our head are all numbered. So are the hairs, comparatively speaking, of Christ, and not one of them, He says, can ever be lost. The natural hairs are set deeply in the head. So are the hairs (the Jewels of Christ's mercy) deeply set, within Him, figuratively speaking, who is the Spiritual Head of the church.

George A. Fulk
September 26, 1983

**Will you send us a new subscriber or subscribers?
This will help us to keep our subscription list up-to-date and continue the circulation of our paper.**

**Thank you,
EDITOR**

THE MIRACLE OF GOD - HIS LOVE

Dear Brother Mewborn,

Please pardon me for being so late in renewing my subscription to the **Zion's Landmark**. Brother Mewborn, I am slipping fast or failing fast for the past year. I have not been able to attend my meetings at East Atlanta Primitive Baptist Church, Atlanta, Ga., during this period of time. Oh! how I do miss this wonderful privilege so much.

Brother Mewborn, if I am a Primitive Baptist (**and if I am not one, please, God, let me be one**), I have been one ever since I went with Papa and Mama to old Nancy Creek Church, near Chamblee, Ga., then in the old Yellow River Primitive Baptist Association back in 1896. Those old brethren came to Papa at that meeting, along with others, of course, put their arms around him and said, "Brother Jackson, we love you." From then on, there remained a living hope in my breast that someday God would bless me with the same thing.

Yet, I do not know why, but it did not come to pass until the third Sunday in March, 1982, just eighty-six years later. I had to go forward on that Sunday at East Atlanta Church with fear and trembling. I grabbed Elder W.C. Edwards by the hand and begged them to let me be the least one in that church. They so lovingly and

kindly granted my request and desire. Now, I do not look and wish. Those dear members put their arms around me and allowed me the same privilege. I cannot think of anything, here on earth, that could be sweeter. Everyday of my lie, I try to thank the good Lord for that blessing and privilege that he granted me, a poor, weak worm of the dust.

I had to give up my home in the city of Atlanta where I had resided for many years. I am now down here at The Baptist Inn Retirement Home, Stockbridge, Ga. It is a place for senior citizens. I expect to spend my last days here on earth, God willing, at this place. There are about 150 of us living down here. They have a chapel and I go down on Sunday morning and hear scriptures read from a real nice man, but Brother Mewborn, nothing can ever in this world take the place of a good old Hardshell Baptist sermon.

Peter was told by his Lord and Master to "Feed my lambs," and "Feed my sheep." John 21:15, 16. He was not told where to find them. But these little lambs and these sheep were told them by Peter of God's eternal and everlasting love. I do not know if I am one of them or not, but I do feel, sometimes, that I did get a little nourishment out of the message from one of God's humble servants. It is invaluable to me.

I hope that I will be able to go to our January meeting at East Atlanta Church. Our church meeting house is near the heart or central area of the city and that is about 28 miles from here. The traffic in this metropolis area is very heavy, but I may try to drive it.

Please renew my subscription for one year to the paper and use the balance for your expenses. I know that this scribble is not worthy of publication, but there is a deep down feeling within my heart and soul to tell others how wonderful God has been to me. Brother Mewborn, I get very lonesome here, sometimes, but I feel that I am in a place where I hope I will be provided for for the remainder of my sojourn in this time world.

**With love and prayers,
A. Frazier Jackson
Baptist Inn
Stockbridge, Ga. 30281
January 2, 1985**

(Brother Fraizier Jackson and his family have been connected with the East Atlanta Primitive Baptist Church for the past seventy-five years or more. It is truly remarkable for one in his middle nineties of age to have been able to live under his own roof and drive to his own church until just a few months ago, and even as late as January, 1985, had such love in his heart that he would make the attempt to drive through some of the heaviest traffic in the U.S.A., to get to an Old Baptist Church Meeting. What a miracle and what a wonder! May the Good Lord be with you, Brother Jackson! **J.M. Mewborn, Editor.**)

the manner of humility, than to stand. To fall on one's face betokens in appearance a still greater humility, but God is well pleased with the broken and contrite heart, for He truly knows the heart. He searches the heart and He tries the reins. To be enabled to draw nigh with a broken and contrite heart unto Him is the most important matter.

The lowliness expressed by an humble position is more becoming in prayer than that of a high look.

While a true worshipper does not depend on the outward manner in worship as a pharisee, yet we never could object to one's kneeling in prayer.

(Elder) P.D. Gold (Deceased)
(Editor of Zion's Landmark from
1867 to 1920)

(SELECTED)

POSTURE FOR PRAYER

"A friend in the wilderness," as he signs for himself, requests my view of standing while praying. "Is there any Scripture that authorizes one to stand while praying?"

Yes, the Scriptures speak of kneeling, lying down and standing, but usually of kneeling. Jesus knelt down and prayed. He also fell flat on His face to pray.

Jesus speaks of the publican standing afar off and praying, and praying acceptably too. See Luke 18:13.

Jesus also says, "When ye stand praying forgive, if ye have aught against any: that your Father also which is in Heaven may forgive you your trespasses." Mark 11: 25.

The condition of the poor sinner's heart as wrought upon by the Holy Spirit, whether he be unbaptized, a baptized believer, or an ordained deacon or bishop (minister or Elder), is by far the most important thing to be considered by us. If you feel as I do, your trouble is that you know not how to pray and cannot be humble as you desire. To kneel shows to men more of

EDITORIAL COMMENT ON PRAYER

One could be kneeling in an airplane 30,000 feet in the air, or he could be standing in a submarine at the bottom of the ocean, but unless he has the broken and contrite heart of which God is well pleased, (see Psalms 51:17), he cannot and he will not pray. We feel that Elder Gold properly categorized true prayer when he said that the heart of man must be wrought upon by the Holy Spirit before one is blessed to or can pray.

Another one has better described true prayer even better yet when he said,

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sign,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer is the sublimest strains that reach
The Majesty on High.

Prayer is God's child's vital breath
That child's native air;
The watchword at the gate of death;
He enters Heaven with prayer."

(Montgomery)

One can be about his daily work, behind a desk, at a kitchen stove, driving an automobile along a Turnpike or Interstate Highway, or be standing at a factory machine and be so wonderfully exercised in true prayer by the Holy Spirit of God. All the true praying and preaching that is being done today is not necessarily done in a church meeting house, nor is it done whether we might be kneeling or standing. (God said, "A broken and contrite heart, O God, thou wilt not despise." Psalms 51:17.) How comforting is the thought!

J.M. Mewborn, Editor

A MEMORY GEM OF ELDER M.F. WESTBROOK

Dear Elder Mewborn,

I am enclosing a Canadian Money Order in U.S. Funds for \$25.00 for renewal of my subscription to the **Zion's Landmark**.

I was especially pleased that the last issue of the **Zion's Landmark** (Sept.-Oct., 1984), contained the article on "The Unpardonable Sin" by Elder H.H. Leferts. I was also pleased to see the coverage of Elder M.F. Westbrook in the paper by his sister, Sister Loistine W. Best. I remember that he (Elder Westbrook) came on an appointment as **The Boy Preacher** while we were living in Kelly Corners, State of New York (in the Catskill Mountains) about the year 1925. Someone asked him how long he had been preaching. (He was about sixteen or seventeen years of age at that time.) His few lines by way of answer was, "Well, I've been going through the motions since age of four."

At present we are subletting our apartment in London temporarily for the winter. It really has an advantage in that we are able to go to meeting each Sunday here in Canada to hear Elder Stewart McColl. God has truly blessed him with a wonderful gift. Sometimes, I think that he has even more freedom (or liberty) than my father, Elder George Ruston, our former pastor of the Covenanted Baptist Church of Canada for many years.

Yours in brotherly love,
Frank G. Ruston, M.D.
Callander, Ontario, (Canada)
February 6, 1985

THE WALDENSANS OF NORTH CAROLINA

"The Waldensians came to Burke County, North Carolina, from the Cottian Alps of N.W. Italy in 1893 and established the thriving city of Valdese, 8 miles east of Morganton. As one of the oldest Christian (natural) sects on earth, Waldenese had suffered immense persecution for centuries at the hands of the Vatican because they refused to renounce their own simple faith and embrace Catholicism. On one occasion their slaughter inspired the English poet, John Milton, to pen these immortal words:

"Avenge, O Lord, thy slaughtered
saints, whose bones
Lie scattered on the Alpine
mountains cold,
Ev'e them who kept thy
truth so pure of old."

Sam J. Erwin,
(United States Senator from North Carolina
who resided in Morganton, N.C., deceased
April, 1985.)

TOTAL DEPRAVITY--TOTAL CORRUPTION

As in a shipwrecked vessel the water runs in through every leak, so when Adam fell upon the lee-shore of sin

and temptation, and made shipwreck of the image of God in which he was created, sin rushed into every faculty of body and soul, and penetrated into the inmost recesses of his being. Or to use another figure; as when a man is bitten by a poisonous serpent, the venom courses through every artery and vein, and he suddenly becomes a corrupted mass from head to foot, so did the poison-fang of sin penetrate into Adam's inmost soul and body, and infect him with its venom from the sole to the crown. So it follows to all his posterity.

J.C. Philpot

GOD'S SOVEREIGNTY

In considering the doctrine of God's purpose and election we should not lose sight of the fact that God has a perfect right to dispose of the created universe and all things and peoples therein as He sees fit, and it follows that no one can question His wisdom in the matter.

W.A. Chastain

OBITUARIES

BESSIE WHITLEY ALMOND JONES

Sister Bessie Jones was born February 5, 1903, to Brother John and Ada Carpenter Whitley. She was married to Mr. Stamey Almond on June 25, 1927. He passed away on December 11, 1969. To this union were born two (2) sons: R.L. Almond, Concord, N.C., and Coy Almond, Spencer, N.C.; two (2) daughters: Edith Almond, who died in November, 1941, and Doris Pruitt, Greensboro, N.C.

She was later married to Brother James G. (Jimmy) Jones, in December, 1970. He passed away September 23, 1984, she previously having entered the hospital in April, 1984. Later she entered a nursing home in Concord, N.C., to be near her family. She was a very sick woman, but was blessed to have much patience with her illness, waiting for the coming of her Saviour and a better home beyond this life.

In the month of February, 1985, she was blessed to have a Spiritual Vision in the day time. She could not see with her natural eyes when she came to for she was so happy. She said she had been to the most beautiful place more than eyes could ever behold. She said she wished that she could tell everyone of what she beheld. She was surrounded by the most beautiful water. It was up all around her. I feel that she saw "the pure river of water of life,

clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1. James, my husband, and I visited her on a Saturday just one or two days after the vision. She talked so much about what she saw. She wanted to tell all of her family what she was blessed to behold. Then she asked for Brother (Elder W.C.) Edwards. He came at once. She was so weak, but she told him of the beautiful things she had seen. She said she was there. She would also tell us when we visited her that she loved Lawyer's Springs Church and the Primitive Baptists everywhere and that she believed what Elders Jones and Edwards preached. She and Brother Jimmy Jones, her husband, came to church regularly as long as Brother Jimmy was able. After he became disabled, then she would not leave him. You could really feel her love for the church. Once her daughter asked her why she did not join. She said, "I am not fit."

On February 12th she was very ill. She kept telling her daughter, Doris, something over and over. Her voice was so weak that Doris could not understand. When she and a nurse finally did understand, she said that she wanted her name on Lawyer's Spring Church Book. Doris told her mother she would see about it at daylight. Doris called Brother Edwards and us. Brother Edwards also called us, Brother Wilson Jones and Sister Vivian Jones. She also tried to get Brother Kearns, a Deacon, but he wasn't home. Doris asked the question, "Could it be done?" We told her, knowing Bessie as we did, that we saw no reason why we could not do it. Brother Edwards called Doris after talking to all of us and told her we would put her name on the church book. When Doris told her mother and asked her if she understood, she said, "Yes," and spoke no more. After a few hours, she fell asleep, we believe, in Jesus.

In our conference on February 23, 1985, she was received in full fellowship in the church. We knew she would not have lived to be baptized by us, but we believe she was baptized by the Holy Ghost.

Sister Bessie Jones is survived by by one daughter, Mrs. Doris Pruitt, Greensboro, N.C.; two sons, R.L. Almond, Concord, N.C., and Coy Almond, Spencer, N.C. Three grandchildren and three great-grandchildren, four brothers, three sisters and four step-daughters are also left behind to mourn her passing. Her family was so good and kind to her all through her illness, seeing that she had everything that she needed.

Her funeral service was held at Whitley's Funeral Home, Kannapolis, N.C., by Elder James T. Jones and Elder W.C. Edwards by her request that had been made several months before. Her body was laid to rest in Concord Cemetery by the resting place of her first husband beneath a beautiful mound of flowers.

We at Lawyer's Springs Church, Peachland, N.C., extend our sympathy to her family.

We also request that a copy of this obituary be sent to the family, a copy to Zion's Landmark for publication, and a copy be put on our church book.

Approved in conference this March 23, 1985.

Elder James T. Jones, Moderator

Sister Vivian Jones, Clerk

By: Floy Jones

((Note: Please see the "November-December, 1984" issue of Zion's Landmark for the obituary of Brother James G. (Jimmy) Jones, husband of Sister Bessie Whitley Almond Jones. J.M.M., Editor.)

Alice Miller Gallimore

By request of Tom's Creek Primitive Baptist Church, Davidson County, N.C., we the undersigned committee, shall attempt to write the obituary in memory of our beloved sister, Alice M. Gallimore.

She was born on August 17, 1896. She was married to Clarence O. Gallimore on March 12, 1912. To this union were born four children, Bessie M. Gallimore, Robert C. Gallimore, Paul H. Gallimore and an infant daughter who was born dead.

She joined Tom's Creek Primitive Baptist Church on Saturday, September 26, 1931, and was baptized on Sunday, September 27, 1931. She was a faithful member and we all loved her very much.

She was called from our midst on September 7, 1984, at age 88. Her funeral was conducted at Tom's Creek Primitive Baptist Church on Sunday, September 9, 1984, by Elder C.T. Harward and Elder W.M. Freeman. We feel the church's and family's loss are her eternal gain.

Resolved that a copy be sent to **Zion's Landmark** for publication, a copy be sent to the family and a copy be placed on the church record.

Done by order of conference the fourth Saturday in September 1984.

Elder Calvin T. Harward, Moderator
Oscar Hunt, Clerk
Sister Nellie Snider, Sister Eva Pierce
and, Sister Wilma Garner, Committee.

John William Dickey

God in His infinite wisdom and mercy called Brother John William "Willie" Dickey home to his eternal rest on October 8, 1984. Funeral service was held at Flat River Primitive Baptist Church, by Elder L.P. Martin and Elder Jack Hawkins. Burial took place in the Burchwood Cemetery annex, Roxboro North Carolina.

Brother Dickey united with Flat River Primitive Baptist Church, Person County, N.C., on August 22, 1971. He was a faithful member and a firm believer in the doctrine of salvation by grace. We believe he had a hope that when he passed from this world he would be carried to be with his Lord and Saviour Jesus Christ, where there is no more sorrow, pain or tears for eternity.

Brother Dickey, born January 8, 1900, was the son of Dave and Lilly Dickey of Orange County, North Carolina. In January, 1927, he married the widow of James Roosevelt Yancey, Hallie May Lunsford Yancey, and he became a loving father to her two children namely, Thomas Obediah Yancey and Nancy Lewis. Through their union were born four children. Paul Dickey, Roxoro, N.C., and Pauline Dickey Garrett, Burlington, North Carolina. Roxanna Dickey Dudley, Raleigh, N.C., and Brenda Dickey Smith, Roxboro N.C.

His earthly life's vocation was spent as a tobacco farmer in Person County, N.C.

Written for publication in **Zion's Landmark** at the request of the church by two of his daughters who loved him dearly.

Approved by Flat River Church in conference this 27th day of October, 1984.

Brenda Smith, Sister Nancy Lewis, and
Sister Roxie Washington

Virginia Y. Benson

Once again, it is in much humbleness that we attempt to write the obituary notice and passing of our dear sister in Christ, Virginia Benson. She was born October 29, 1906, and passed away on September 13, 1984, making her stay upon earth 77 years and 16 days.

Sister Benson was the youngest daughter of the late Brother Presley and Minizer Young who were both members of Bethel Primitive Baptist Church, Johnston County, North Carolina. Four brothers and three sisters preceded her in death.

She joined the Church at Bethel (the same as her parents) on November 12, 1939, was baptized by Elder Frank Nordan, and remained a faithful member until death.

Sister Benson was married to Chester Benson on December 18, 1926. He preceded her in death in April, 1969.

Our precious sister was a strong believer in the doctrine of Salvation by Grace and the predestination of all things. This writer had known her for as long as I can remember and even at a young age, she was always a very loving and kind person and was greatly loved by all that knew her.

She leaves to mourn her passing three daughters and five sons. They are Sister Hazel Benson, Lillington, N.C., Sister Mazelle Roberts, Willow Springs, N.C., Marvellee Tutor, Angier, N.C., Brother O'Neal Benson and Brother Maynard Benson, Lillington, N.C., Dallas Benson, Lillington, N.C., Jesse Benson, Spring Lake, N.C., and Harold Benson, Ramseur, N.C.

Sister Benson will be greatly missed by us at Bethel Church, as well as her family and friends. Yet, we believe our loss is her eternal gain.

Her funeral service was conducted by her pastor, Elder Jack Hawkins with Ministers Childress and Johnson. Her body was laid to rest in Bethel Church cemetery beside the resting place of her husband.

Therefore, but it resolved by Bethel Church, that a copy of this notice be sent to **Zion's Landmark** for publication, a copy be placed in our church record, and a copy be given to the family.

Done by order of Bethel Church in conference this the 26 day of January, 1985.

Elder Jack Hawkins, Moderator
Hilda Carroll, Church Clerk
Written by Ollie D. Raper.

Bessie Hollingsworth Carter

The dear Lord saw fit on November 23, 1984, to call from our midst our precious sister, Bessie H. Carter. She was born May 29, 1900. She married Ariel Carter on November 13, 1921. To this union were born two sons and one daughter.

Sister Carter, along with her husband Brother Ariel Carter, united with Harnett Primitive Baptist Church, Sampson County, North Carolina, on the first Sunday in May, 1964, and were baptized the first Sunday in June, 1964, by their pastor, Elder J.M. Mewborn. Brother Carter preceded her in death by several years.

Sister Carter loved her church very much, and attended

ularly as long as her health premitted. At the time of her death she was making her home with her daughter, Mrs. Russel Knoles, Raeford, N.C.

She leaves behind to mourn their loss a son, Mr. Sharkey Carter, Raeford, N.C.; a daughter, Mrs. Russell Knoles, Raeford, N.C.; four grandchildren, three great grandchildren, two step grandchildren, and five step great grandchildren are also left behind to mourn her passing. We feel that our loss is her eternal gain.

Her funeral service was held at Crumpler-Honeycutt Funeral Home, Clinton, N.C., by her son-in-law, Minister Russell Knoles. Burial was in Harnett Primitive Baptist Cemetery beside the resting place of her husband.

It is resolved, that a copy be placed on our church record, a copy sent to the family, and a copy to **Zion's Landmark**, for publication.

Done by order of Harnett Primitive Baptist Church in conference the second Saturday in December, 1984.

Elder Delbert Carraway, Moderator
Graham Jackson, Church Clerk
Ila Naylor, Oba Honeycutt, and
Lillian McLamb, Committee

JULIA DUPREE STALLINGS

Sister Julia Dupree Stallings was born in Nash County, North Carolina, on September 7, 1896, and departed this life September 30, 1984. She was married to William Wiggins Stallings on December 30, 1914. To this union were born seven children, six sons and one daughter. They are W.W. Stallings, Jr., Old Sparta, N.C.; Julius W. Stallings, Tarboro, N.C., (deceased), Churchwell Stallings, Wilmington, N.C., Charles F. Stallings, Raleigh, N.C., Howard W. Stallings, Macclesfield, N.C., (deceased), Barber Jenkins (Bobby) Stallings, (deceased), and Mrs. Julia Juanita Goodwin, Wilmington, N.C. She is also survived by fourteen grandchildren and thirteen great grandchildren.

Sister Julia Dupree Stallings united with Autrey's Creek Primitive Baptist Church, Edgecombe County, North Carolina, by letter in the year 1926. Her funeral service was held at Autrey's Creek Church and her body was laid to rest in the Queen Ann Cemetery, Fountain, N.C.

It is resolved by the church that three copies of this obituary be made, one for the church record, one for the family and one be sent to the **Zion's Landmark**, for publication.

J.B. Coker, Clerk
Written by Sisters Gladys Edwards
and Rebecca Briley

HOWARD WRIGHT STALLINGS

Our beloved brother, Howard Wright Stallings, departed this life on October 24, 1984. He was the son of the late Sister Julia and William Wright Stallings.

He leaves behind to mourn his passing his wife, Mrs. Louise Jefferson Stallings; two sons, Howard W. Stallings and Kenneth W. Stallings, and one grandson.

Our precious brother united with Autrey's Creek Primitive Baptist Church, Edgecombe County, N.C., on April 2, 1981. His funeral service was held at Carlisle Funeral Home, Tarboro, N.C., by Elder George Sawyer and Minister Ken Singley. His body was laid to rest at the Edgecombe Memorial Park, Tarboro, N.C.

It is resolved by the church that three copies of this obituary be made, one for the church record, one for the family and one be sent to the **Zion's Landmark** for publication.

J.B. Coker, Clerk
Written by Sisters Gladys Edwards
and Rebecca Briley

RUBY BLALOCK ROGERS

It is in much sadness that we attempt to write a notice of the passing of Sister Ruby Blalock Rogers at age 85 on February 5, 1985, in N.C. Memorial Hospital, Chapel Hill, N.C., due to a severe stroke suffered a few days prior.

She was received into fellowship at Wheeler's Primitive Baptist Church in Person County, N.C., in August, 1933, was baptized by her pastor, Elder T. Floyd Adams, and remained a loving, faithful member until her death.

Surviving are two sons, Burnell T. Rogers, Route 4, Roxboro, N.C., and Jimmy R. Rogers, Roxboro, N.C.; a daughter, Clara Rogers, Hillsborough, N.C.; a sister, Myrtle B. Rogers, Greensboro, N.C.; eight grandchildren and two great-grandchildren, are also left behind to mourn her passing.

After the death of her husband in 1943, rearing three children was not an easy task; yet, she seldom murmured or complained as she got a job and educated them to the best of her ability. Today, "Her children arise up, and call her blessed." How true are the words of Solomon in this instance. Proverbs 31:28.

Funeral services were held at 11:00 A.M. on February 7, 1985, at Brooks and White Chapel, Roxboro, N.C., by her pastor, Elder Burch Wray and Minister Von Wood. Burial was in Mount Zion United Methodist Church Cemetery, in Person County, N.C.

The church at Wheeler's extends to her loved ones our deepest sympathy. We realize that our loss is her eternal gain and we feel that she is now at rest from all of her labours, never to know sorrow and afflictions again.

Approved in conference of Wheeler's Primitive Baptist Church this 9th day of March, 1985.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Clerk

SCHEDULE OF UNION MEETINGS

FOR THE FIFTH SATURDAY AND SUNDAY
IN JUNE, 1985

ANGIER UNION will meet with Little Creek Church, about six miles west of Smithfield, N.C., and about four miles southeast of Clayton, N.C. Those coming from the east, turn left on the Johnston Union Road behind Johnston Union Church and go about 4 miles to church. Elder R.L. Fish is chosen to preach the introductory sermon and Elder S.J. Sauls is his alternate. (Bobby Daughtry, Union Clerk, Princeton, N.C.)

SALEM ASSOCIATION

BLACK CREEK UNION will meet with Creeches Church, located about twenty-five miles west of Wilson, N.C., one-fourth mile east of N.C. 42 Hwy., and about one-half mile east of Intersection of Hwys. 42 and 39. Elder W.T. Barham is appointed to preach the introductory sermon and Elder J.B. Williams is his alternate. (J.B. Williams, Clerk, Rocky Mount, N.C.)

BLACK RIVER UNION will meet with Harnett Church, located about 17 miles south of Dunn, N.C., just off Route 242, near Salemburg, N.C. Elder D.F. Carraway is appointed to preach the introductory sermon and Elder J.W. Hawkins is his alternate. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C.)

WHITE OAK UNION will meet with Davis Memorial Church, located about seven miles west of Jacksonville, N.C.; follow Airport Road off U.S. 258 to Floyd Pond. At Floyd Pond intersection, turn left and go about 3 or 4 miles to church. Elder Owen Kennedy is appointed to preach the introductory sermon and Elder Furney Davis is his alternate. (Virgil Davis, Clerk, Richlands, N.C.)

LOWER COUNTY LINE UNION will meet with Mebane Church, in the town of Mebane, North Carolina. Elder Wallace Oakley is appointed to preach the introductory sermon and Elder Burch Wray is his alternate. (Bernard Whitefield, Clerk, Carrboro, N.C. 27510.)

MILL BRANCH UNION will meet with Tabor Church, in the town of Tabor City, North Carolina. Tabor Meeting House is located on the north side of Tabor City, N.C., on Route 701-Business. (J.D. Wright, Clerk, Tabor City, N.C.)

MEETINGS

MEETING AT HARRIS SPRINGS CHURCH
NEWTON COUNTY, GA.

Dear Brother Mewborn,

...I will appreciate it very much if you will state in the **Zion's Landmark** that our church at Harris Springs, Newton County, Ga., hopes to meet on the first Sunday in June, 1985, with services beginning at 10:30 A.M. (EDT). The church is located about three miles south of Social Circle, Ga., just off Route Number 11. Leave Interstate 20 at its intersection with Route 11, and go north for about one-half mile. Watch for church entrance to your left (north side) of Route 11.

We invite our brethern to come and be with us in this meeting.

Carolyn P. Alston
Decatur, Ga.

The Seventy-Sixth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, at Wolf Island Church on Saturday before the third Sunday in June, and continue through Monday following, the dates being June 15, 16, 17, 1985.

Wolf Island Church is located in Rockingham County, N.C., two miles north of Reidsville, N.C. Those coming from the south on Route 87, turn north on Route 29 for two miles. Exit to Hwy. 14 and 158 north towards Eden, N.C. Go to the first stoplight; turn right on Route 29-Business. Go one mile to the Radio Tower. Turn left to church building at this point. There will be a marker here. At Radio Tower go approximately one-half mile to Wolf Island Church. Those coming from the north on Route 29, exit at Routes 14 and 158 to right. Follow same route as stated above. Those coming from the south from Eden, N.C., take Route 14 and go about 7 miles. Turn left on the Wilson Church Road for one-half mile on left. There will be a marker here.

We would like to invite all our corresponding brethern, sisters and friends to our association. May the Grace and Mercy of God continue with all of us.

Lester G. Stewart, Clerk
Route 9, Box 164
Reidsville, N.C. 27320
Telephone - 919-623-3073

LOWER COUNTY LINE ASSOCIATION

The Seventy-Ninth Annual Session of the Lower County Line Primitive Baptist Association will be held, if the Lord will, at Permanent Meeting Grounds, beginning July 6 and continuing through the 7th and 8th, 1985, to be entertained by Eno Church.

Elder Wallace Oakley was appointed to preach the introductory sermon and Elder Burch Wray is his alternate.

The Permanent Meeting Grounds are located about five miles East of Roxboro, North Carolina, just off Route 158, near Surl Church.

All lovers of the truth of the doctrine of Salvation by Grace are invited to meet with us with a special invitation given to our ministering brethern.

Reuben Bowes, Association Clerk,
Roxboro, N.C.

FIFTH SUNDAY MEETING
OF CHURCHES
IN LOWER MAYO ASSOCIATION

Dear Brother Mewborn,

We will appreciate it very much if you will state in the **Zion's Landmark** that the Churches composing the Lower Mayo Association hope to have a fifth Sunday Meeting (on Sunday only) the fifth Sunday in June, 1985, at Pleasant Grove Church, located in the Stone Community, in Patrick County, Virginia, just South of Stuart, (Va.).

We invite brethern, sisters, friends and visitors, especially our ministering brethern, to come and be with us.

Cletus Turner, Clerk
P.O. Box 681
Bassett, Va. 24055

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

Volume CXVIII

May-June 1985

Number 3

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

"ADORNING THE DOCTRINE OF GOD OUR SAVIOUR IN ALL THINGS"

Titus 2:10

So let our lips and lives express
The Holy Gospel we profess,
So let our works and virtues shine,
To prove the doctrine so divine.

Thus shall we best proclaim abroad
The honors of our Saviour-God;
When thy Salvation reigns within,
And grace subdues the power of sin.

Our flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temperance, truth and love,
Our inward piety approve.

Thy power will bear our spirit up
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on His word.

(Isaac Watts)

WHAT MONEY CAN- AND CANNOT- BUY (A Gem Of Truth)

MONEY WILL BUY:

A **bed** but not **sleep** ;
Books but not **brains** ;
Food but not **appetite** ;
Finery but not **beauty** ;
A **house** but not a **home** ;
Medicine but not **health** ;
Luxuries but not **culture** ;
Fun but not **happiness** ;
Religion but not **Salvation** .

Meta B. Rohrbaugh,
Williamsburg, Virginia
April 15, 1985

REQUEST

Dear Brother Mewborn,

Recently, an article came to my mind that was published in the **Landmark** several years ago concerning a wealthy lady who was preparing to entertain in her home some renowned preacher of colonial days that she had requested to come and preach there. As I recall, she had servants who were helping here to prepare for the occasion, but when this minister finally arrived, his appearance was not at all what she had ex-

pected to see. On first sight, at her door she did not welcome him or want him in her home. She did not recognize the minister or know who he was at first sight.

As I remember, he had to spend the night in one of the servant's cabins on her southern plantation. This was in the pre-Civil War days.

I believe it was the next morning that this servant was telling the wealthy lady about the beautiful prayer that this stranger had prayed before retiring the night before in her little humble home, the slave's cabin. One touching thing led to another.

As I recall, the following day after all of her specially invited guests had arrived, no minister showed up to preach in her home after all the preparation. The old black woman informed her at that point of the unusual man and his prayer just the night before. The wealthy lady was willing to let the stranger, being the best she could do, make the attempt to preach in her home to keep her great guests from going away disappointed. The minister came and spoke, using this text, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Hebrews 13:2. When the wealthy lady learned the true identity of the man whom she had sent away from her door, it was said that she could have washed his feet with her tears.

It was through this appointed way that God wrought a change in her heart and from that time forward it was the poor and humble who were made welcome in her home.

I have good, natural friends who cannot understand how I could go to a church that believes that God has a chosen people who do not believe in paying 10 percent of all you make back through the church and finally back to the Lord. Also the same ones do not understand why we do not have Sunday Schools and some form of instrumental music in our church worship services. I have answered them by saying that Spiritual Truth comes only by Revelation. Then I am told that the more we do here on earth for the Lord the more rewards we will have in Heaven, such as helping people to get saved. None of this was through the Revelation that came to me.

Their way and the way I hope I have been brought do not correspond. All of this has brought to my mind that Article. I would appreciate it very much if you would have it republished, if you still have it.

May God bless you,

Annie M. Barber
Danville, Va. 24540

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
Willow Spring, NC 27592

ASSOCIATE EDITOR

George A. Fulk
Greensboro, N.C. 27410

PUBLISHED BI-MONTHLY

Volume CXVIII May-June 1985 Number 3

\$7.00 PER YEAR -- 2 YEARS \$13.00
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
Second Class Postage Paid at Benson, NC 27504
USPS 699-220

REQUEST

Dear Mr. Mewborn,

The article entitled "Pride Humbled" was published in your paper, **Zion's Landmark**, several years ago. That article is a real classic and many persons are seeking it in print again. Would you care to run it again? It would be a real service. I shall want a number of copies of the issue in which it may appear.

Humbly yours,
Ruby A. Roberts
 Christiansburg, Va. 24073

A search through our bound volumes of **Zion's Landmark** for the past one hundred years or more reveals that the above article has been published from the beginning of the paper's existence at ten or fifteen year intervals. It has now been about 15 years since it was last published. We are glad to comply with Sister Barber's and Sister Roberts' request. **J.M. Mewborn**

PRIDE HUMBLLED

The following remarkable incident has been sent to us for publication. It may not be amiss to give it a careful reading. Pride is a great and growing evil.

The following incident is told, as part of the unwritten or traditional history of Elder John Leland:

During the latter part of his life Mr. Leland traveled much over the country on preaching appointments on foot. On one occasion he had been warmly solicited, in writing, by a widow lady, to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock.

The lady was a wealthy planter, in the Appomattox valley. She regarded herself as one of the most pious and exemplary persons to be found any where. She had been raised in the so-called high society circles of life, and knew nothing about poverty, nor had she ever been associated with laboring classes. She was at this time about thirty five years of age and had been a widow two years, but she knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object

in inviting Mr. Leland to preach at her house was that she might make a display of her wealth, and thus have the applause of all her associates. Not only was this to show her wealth but her piety as well. So she went to a great trouble and expense in preparing for the meeting. The news of the appointment had been announced and spread both far and near, and pressing solicitations had been sent to numerous friends to attend the meeting. No expense or pains had been spared, not only to have the best and the finest of everything, but to have everything in the very best style.

On the evening preceding the meeting several carriages had already arrived to be in good time and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant of whom he inquired for the landlady; the servant ran down the broad carpeted hall to a door, from which proceeded the sound of talking and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door, where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone:

"Old man, what do you want here? I have nothing for beggars." Elder Leland, in a very soft and unassuming tone, said, "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered: "No, I have company now, and tomorrow the **Rev. Mr. Leland** is to preach at my house; so I can't take in poor strangers."

"Well," said Mr. Leland, "I am too much fatigued to travel further tonight: will you allow me to stay in one of those cabins?", pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection she said. "Yes, you may stay there with the negroes if you want to."

He bowed a very humbly polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found any one to whom he could speak to ask permission to stay, but came at last to the smallest, but neatest of all the huts, where he found seated at the door an old negress, who was fanning herself with the wing of a fowl. He spoke to her very gently: "Good evening, aunty." His greeting was answered with "Good evin', mosta."

"Well, aunty," said he, "I have come to ask a very uncommon favor of you." "Bless de Lord, mosta, what can that be, fo' pleas God I'se got nuffin to give any one?"

I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in her great house. I am too much fatigued to go any further, and so I have come to see if you can allow me to shelter in your house."

"Bless de Lord, mosta, I got no 'commodation for any one; but 'fore a fello' mortal shall stay out does, I lets 'em stay in my cabin sho', if da can put up wid my plain hut. Uncle Ben be in drecly, den he can keep you company while I fixes you sumpen to eat, for you looks as doe you had not eat a morsel for a long time." At the same time she pointed to a three legged stool by the side of the door, saying, "Set down dar and rest yourself, for you looks so wore out."

Mr. Leland took the seat as she directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges any one yit for sich commodotions as I could giv 'em for God knows it's poor enuff at best. You say, mosta, you call on missus at de house dar, and she can't take you in: Well, you must 'cuse her, for she's lookin' for a mighty heap o' company tomorrow; dar's a great man to be dar tomorrow, what's gwine to preach in her house, an'a god many folks done come a'ready, an' heap mo' comin', tomorrow, so missus is mighty busy flixin' for 'em." "But here's Uncle Ben," she continued as an old gray headed negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had for a long time lived in a small, but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Elder Leland, he stopped short and gave him a scrutinizing look, when Aunt Dilsen spoke, saying; "Uncle Ben, don't stare your eyes out at dat stranger; dis ole gentleman was out travelin', and come to stay in our cabin, kase misus, can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben, "We's commanded dat if a stranger comes along we's got to take him in an' give him sech as we have to set before him."

While Aunt Dilsey was preparing supper, Elder Leland learned much about the lady of the mansion from Uncle Ben; he learned, with other things, they were a very religious family, but the hostess had been raised in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Elder Leland had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke His protection through the night; that if it would annoy them, he would retire to some place out of doors.

"Bless God", said both the old folks at the same time, "we allers likes prayin' in our house, and neber goes to bed 'thout one of us tries to pray."

Leland then took an old well worn Bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bress de Lord." When the Pslam was ended, Elder Leland fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say no more than to fix their eyes on their guest, as though they felt that he was something more than a mortal man. He retired to a

clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came, he was up early. Aunt Dilsey soon had him a good, plain repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel, and if she was willing, he would rest there until afternoon any way, and then if he felt better he would go on his way.

Aunt Dilsey said, "Yes, mosta, stay jist as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our far."

Mr. Leland seated himself under a shady tree in the cabin yard, with his Bible, waiting to see what the finality would be.

About nine o'clock every thing was in a bustle at the stone mansion; all the servants were called in to dress in their very best. Carriages began to arrive by the dozen until the great hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So every one was full of anxious anticipation and expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half-past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said: "Bress de Lord, missus, why don't you git dat ole man who stayed in our cabin last night to come here to de door and pray, 'fore de folks all go home; he prayed in our cabin last night and dis morning,' a 'fore God, in all my born days I nebber heard sich prayin' afore. He's settin' right dar now, under de tall pine tree; an'as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation when it was agreed to have that old straggler, as they called him, come and pray before the congregation broke up. So Aunt Dilsey went to where Mr. Leland was sitting, and said, "Mosta, de folks all dispirited bout de

preacher comin': he am not cum and da wants you to go down dar an pray for 'em, 'fore da all breaks up. Mosta, I wants you to pray jis like you did las' night."

Elder Leland walked down to the front door, and standing on the steps, repeated or lined a short hymn by memory, sang it, and then engaged in prayer; by the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes; and as a foundation, or starting point he would read a short passage from the work of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "**Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.**" When he had spoken for twenty or thirty minutes, the hostess, who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Elder Leland and would, had he allowed her to have done so, have washed his feet with her tears. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing and became an humble and plain person. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact it was said that if preference had to be given to any, it was always in favor of the poor and needy after that experience.

THE FURNACE OF AFFLICTION

Dear Brother Mewborn,

I do not feel worthy to call you Brother. So many times I have had to pray, trying to beg for mercy for the last few months, also feeling unfit to be with the precious brethren and sisters. I feel sometimes that the only reason I can claim a hope in the life hereafter is because I do know for a surety that I love all of you that give God all the praise and all the glory as I hope I do.

I know now what so many writers mean when they speak of being in the furnace of affliction. I had an operation that took so long for the wound and incision to heal that I was afraid cancer or malignancy had taken over. My doctor assured me that it was only a slow healing of the tissue. After this scare had subsided, another thing took place with me that was scaring and upsetting to me. My sister was getting worse in the nursing home and I was not getting to see her as often as I would have liked. I was losing weight and my doctor said that all my ailments were coming from worry and nerves.

It has been given me to know that all my afflictions were appointed by God for me to make me more humble. For a long time I have desired to write to the **Landmark**, but I have put it off for fear of the Lord. Lately, it has come so forcibly to me to write that I am now afraid that He would punish me in some way if I did not make the attempt. I believe that the fear of God can restrain us at one moment and then cause us to move out at a later moment as He has so purposed in His love for us.

Now that my sister is no longer here, I feel all alone. My two boys are so very good to me; however, I have no close relatives near me here in Fremont, N.C. I love everyone that believes that you were saved before the foundation of the world and that Jesus suffered and died on the cross for all His elect. I hope that I am one of them.

Love to you and all your family.

A sister in Christ, I hope.

Leila L. West
Fremont, N.C. 27830
April 15, 1985

I think of Sister Leila West as I do of the harlot Rahab who was the lone or only believer by faith that dwelt anciently in the city of Jericho and who received the spies that were sent there in advance by Joshua into the promised land.

For at least ten or fifteen years, she has been the only member of the Fremont Primitive Baptist Church, Fremont, N.C. So many would have disbanded and given up, but having heard her tell her experience of how she was brought to that church, begging for membership with the little flock there over forty years ago sur-

prises me not as to her steadfastness and strong convictions. Her Spiritual home, the church, and her natural home have always provided a welcome place to God's humble servants and the humble poor of His little flock. We love and admire such faith as she said, that she has experienced the fear of Almighty God.

J.M. Mewborn, Editor

EDITORIAL

OLD THINGS THAT ARE ALWAYS NEW

Since the beginning of time, starting with the first man Adam, there has been an invisible, golden chain of faith that has stretched over the hills and valleys of time in which has been bound and kept an elect, chosen family of God whom He chose in His Son before the foundation of the world. This family has been identified in the past, it is being identified today, and it will be identified in the future by the faith and doctrine that God sets forth through them and an inseparable order that is tied to and manifested through them in this same faith and doctrine. This golden chain of faith will reach down to the last heir of promise who was with the Father and the Son in the covenant of Grace, the same as the first man Adam, before time and space with their respective planets existed in their respective orbits and paths. All of that elect number have their standing in the Lord Jesus Christ. They will persevere in His grace and will never fall finally away. Jesus referred to that last heir of promise when He spake these words, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power." **Mark 9:1.** That man, woman or child, whomever he might be, that last heir of promise the same as Adam, will have to be born again, first tasting of death, before he will be enabled to enter that Heavenly Kingdom in the first resurrection.

This order of God in faith and doctrine can no more be separated from Him anymore than faith and hope can be separated from its loving progenitor, Charity. There is surely a divine order in the worship of God with the household of faith. Paul said, "Let all

things be done decently **AND IN ORDER.**" The only way I know to get rid of that word **ORDER** and out of the scriptures would be to take a pair of scissors and cut it out. But the question remains, would it truly be out? If such could be possible John admonished, "And if any man shall take away from the words of the book of the prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." **Revelation 22:19.** Surely, if we had that power, would we want to do that? The scriptures are given by the inspiration of God, and are, therefore, perfect in intent and meaning.

The very nature of God (Himself) is order. David said, "The heavens declare the glory of God; and the firmament sheweth His handywork." **Psa. 19:1.** In this glory is the preordained, predetermined and predestinated path of every heavenly terrestrial body in God's universe. Astronomers tell us (should time last until next winter, 1986) that a comet, discovered by Edmund Halley, in 1682, will reappear in sight of human beings on the earth for the first time since 1910. This comet, called Halley's Comet, is not Halley's, it is God's comet. Historical records show that this comet was first seen as long ago as 240 B.C. Not one time has it failed to reappear every 77 years with the intervals sometimes being two years longer or shorter. The question is asked, "Why the regularity?" Answer: "It is God's order." All planets and terrestrial heavenly bodies have definite or fixed paths which at God's appointed time climax into eclipses of sun and moon. The eclipse that took place when Jesus was crucified, "And there was a darkness over all the earth until the ninth hour, and the sun was darkened, etc."), took place at God's predestinated, predetermined hour, thus signifying that the Son of Glory had died. Here, the most mighty natural terrestrial light of all the universe, our natural sun, bowed to that great Celestial, Everlasting Light, the Son of God, in acknowledging Christ's superiority and power over it. All of this is God's order and it is all in His majestic glory. The comet discovered by Halley has been on its regularly scheduled path since that day (I do not know which one of the first six days, the scriptures do not specify) that God said, "Let there be a firmament, and God made the firmament and divided the waters, etc." Halley had nothing to do with

it except that God predestinated that he should merely identify it for the welfare and benefit of sinful creatures, sometimes called humanity, and in the same identical sense as he purposed that a man named Christopher Columbus found a continent called "America" in 1492.

Elder Gilbert Beebe once wrote as follows: "For about six thousand years the sun, moon and stars have with exactness filled their respective orbits, and without the variation of a second of time from the creation made all their revolutions, in obedience to the decree of their Creator. Is it by chance that 'The Heavens (thus) declare the glory of God, and the firmament showeth His handiwork?' Suppose that in what we have been contemplating of the Heavens we should find the sun and moon, and all the stars but one, held firmly to their orbits by the irresistible will and decree of God, and that one solitary star, without any fixed orbit, is allowed to range the infinity of space, wandering with more than lightning velocity, guided only by chance; where would be the safety of all the other stars? What would become of the predestination of those heavenly bodies intended to be preserved from hazard by the decree of God? End of quote.

Most assuredly, as always in all the history of time, the old line order of Baptists want the old scriptural order of things, according to the pattern shown in the Mount. This pattern or order has never changed because it is God-given! This order embraces the calling and hope and its respective acknowledgement in every child of God. In this hope of calling there is, surely, a walk of meekness and firmness, Godliness, circumspection from those menial and pruiient things that are of the world and its nature. God's love is contained for those whom He has given to hold the mystery of this faith in a pure conscience. They do not want any new things of men's originating. **These old things are always new to them.**

Some have informed me that there is no such thing as order in the church of God today. Church order, they say, is only the exercising of the Law of Moses, and, since in the gospel church the law of Moses is done away, only Love exists in the place of so-called order. If such be the case then who was Jesus talking to when He said, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou

hast gained thy brother. But if will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." **Matthew 16:15, 16.** He certainly was not addressing the scribes and pharisees, the upholders of the Law of Moses, when He spake these words. These words of Jesus are what has ever been known as **Gospel Order** and they will last forever.

The Apostle Paul verifies the order of the Gospel of the Son of God many times in the New Testament. He wrote to the Colossian brethren, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding **your order** and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in Him, etc." **Col. 2:15.** He said to the Corinthian brethren, "Now concerning the collection for the saints, as I have **given order** to the churches of Galatia, even so do ye." **II Cor. 16:1.** Titus said, "For this cause left I thee in Crete, that thou shouldest **set in order** the things that are wanting, etc." Titus 1:5. To say that there is no order in the Gospel Church, we believe, is folly. For if any church is not truly built on that true foundation we doubt if its militant existence will last very long.

If there is no such thing as Gospel Order in the Gospel Church today, as some are saying, then what did the Apostle Paul mean to say as he so expressed it in II Thessalonians 3:6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh **DISORDERLY**, and not after the tradition which he received from us." Here, Paul even makes use of the antonym of the scriptural word, **Order**, that he calls **DISORDER** to unmistakably clarify his point.

God has two orders here in time. One is a natural order in the universe of the natural world of which we have already tried to hint at, and the other is the Spiritual order in the house of God. These two orders relate specifically to two glories, "terrestrial bodies" and "Celestial bodies." "But the glory of the celestial in one (glory), and the glory of the terrestrial is another (glory)." 1st Cor. 15:40. Terrestrial is defined as per-

taining to the earth, worldly, mundane, etc. Celestial is defined as pertaining to Heaven, whether the natural or starry heaven above or the Divine or Spiritual Heaven of immortal glory. A schoolteacher who would have any order in his classroom (and I presume that he must have some if he survives and succeeds in his profession), has terrestrial order. A judge must maintain the same kind in a courtroom. Failure not to have it in either case will result in utter chaos. The order of Christ and the glory of it in His church is "Celestial" as it is derived from the only Lawgiver in Zion. The glory of the terrestrial is only temporal or short-lived while the glory of the Celestial is eternal and everlasting. Make no mistake about it, God always has had and will always have His order. What would become of us if He did not. A church that says it has no order may not have any love in it either in the long run, and, sooner or later, is bound for trouble. For that matter, it may already be in it.

What God does is perfect, and, therefore, cannot be bettered. When He brought in the first Begotten from the dead, He made all things new or perfect and Jesus, His only begotten Son, is the only Law-giver in Zion, the perfection of beauty and the joy of the whole earth. So, there can be no change in the order of God's house, and His subjects are held firmly and fast, being kept in the faith and order of this golden chain that Timothy specified "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of God, the pillar and ground of the truth." **1st Timothy 3:15.** The verb "behave" gives rise to a noun called "behaviour." Can "behaviour" be separated from this order? I say nay.

When you were first received into the fellowship of the church you were fully satisfied with the order of the church. Why are you not satisfied with it now? Those who are not satisfied with the church of God and her order would do well to hope for a God-sent examination to see if the wrong is not there. We do not want any changes or deviations from this doctrine and order. Paul spelled out or designated groups whom he enquired of saying, "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." **1st Cor. 14:26.** Too many Psalms, doctrines, **tongues**,

revelations and interpretations are unedifying. Such is like one who bestows all his goods to feed the poor, giving his body to be burned, but having not charity, it profiteth nothing.

If we get into trouble the best thing is not to make a bad matter worse. Most people when they get in hot water do not like to stand and bear it, but often jump, as we say, from the frying pan into the fire. It is better to wait and do yourself no harm, and not do anyone else any either, and the Lord will work a cure and deliver you. We had better endure the evils we have than to plunge into others that may be worse. There never has been a night so dark yet but that it has been ended by sunshine.

John saw an angel come down from heaven that "had a great chain in His hand." **Rev. 20:1.** It is this same chain that bound and kept Adam and Eve in that faith when "God made coats of skins and clothed them," a figure of the robe of righteousness and the garment of Salvation, kept Peter after he had denied his Lord and Master three times, and has ever clothed the whole household of faith, and will even the last heir of promise in His glorious righteousness to enter through the gates into that city that will have no need of the sun, neither the moon, to shine in it. Here, the terrestrial glory will end. There the glory of God will lighten it in an everlasting Celestial sunshine and the Lamb is the light thereof. **Rev. 21:23.** When this will have been done, His order, both natural and Spiritual, will be complete and finished for He will have His reward, His people, to dwell with Him forever.

J.M. Mewborn
July 4, 1985

OBITUARIES

MARION M. MULHOLLAND

Many of our subscribers and readers of Zion's Landmark and members of Asociations in the States of North Carolina, Virginia and South Carolina, will fondly remember Sister Marion M. Mulholland of Lambertville, New Jersey, who visited among us on numerous occasions for the past twenty years or more.

We feel that you would want to know that she passed away at Briar Leaf Nursing Home, Doylestown, Pennsylvania, where she had been confined for the past two years.

Sister Mulholland was born November 16, 1898, in West Amwell Township, Hunterdon County, New Jersey, on November 16, 1898, and passed from this life on May 21, 1985, at the age of 86

years. Her parents were Fred T. and Izola Holcombe Harbourn who were of the Old School Baptist faith. In early adult life she married Mr. Charles F. Mulholland. To them were born two children, Fred Mulholland, Chesapeake, Va., who passed away about 6 years ago, and Mrs. Charlotte M. Bowers, Lambertville, N.J., who survives, along with two grandchildren.

Our beloved sister united with the Hopewell Old School Baptist Church, Hopewell, New Jersey, about the years 1947 or 1948, and was baptized by her pastor Elder Arnold Hill Bellows, of West Hurley, New York. (Hopewell Old School Baptist Church today is extinct.) She was next to the last member to be baptized in this church as I recall, which was the first Primitive or Old School Baptist Church ever to be organized on American soil in the year 1715. Elder Sylvester Hassell wrote in his history in 1886 that this church at that time (1886) had the largest membership of any Primitive Baptist Church in America. Today it is no more. See Hassell's Church History, page 555.)

She was blessed to have a remarkable understanding of the scriptures and was a devout, faithful sister in the Lord. She greatly enjoyed being with those of like precious faith and this truly was her life. It was here meat and her drink. In her early years of membership in the church, she was active in the churches at Hopewell, New Jersey, Southampton, Pennsylvania, and Kingwood Church, at Locktown, N.J., that composed the Delaware Association. She entertained many of our ministers, brethren and sisters in her home.

She was uncompromising in the principles of faith and order that have ever governed the Church of the Lord Jesus Christ. Because of this unwavering faith, she suffered Spiritual Martyrdom from a separation in the church that took place in 1962; nevertheless, she stood firmly with the old order of the Kingdom here. God, we read, has ever watched over these. John said, "And I saw the souls of them that were beheaded for the witnesses of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads." **Rev. 20:4.**

Her funeral service was held at the Van Horn Funeral Home, Lambertville, New Jersey, May 24, 1985, with burial in the Harbourn Cemetery. Minister David Erickman, a close family friend and neighbor, conducted the rites.

We share the feelings of her daughter, Mrs. Charlotte Bowers, when she said, "We hated to give her up but the Lord knew best. She had wished for that reunion for at least two years. We are satisfied that it will be a glorious reunion. I wish to again thank you and all of her friends in the South, where she often visited, for the many deeds of kindness that you showed to my mother. It was appreciated and we value your friendship. She dearly loved your family and the church there." (End of Quote.)

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." **Rev. 14:13.**

J.M. Mewborn

WILLIAM TYREE PURGASON

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off." (Psalms 139:1.) I feel beyond all doubts, if my husband, William Tyree Purgason, could speak, he would desire that I use the words quoted by the sweet Psalmist of Israel in the 139th Psalm as a beginning in my attempt to prepare a memorial in

memory of him. The work of a man's hand has to have a beginning and an ending. "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being uppermost; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psalms 139:15 & 16.) I have no idea how many times I read that chapter to my husband during the many years that he was legally blind. He spoke of this quotation by King David in the 139th Psalm as being beautiful and in them his belief was so wonderfully expressed. For that reason I asked Elder Donald Smith to read it at his funeral and it is my hope that it may be read over my remains.

As it was decreed before the dawning of time before God breathed the first breath of life in to the nostrils of Adam and he became a living soul, this eternal, unchangeable, Covenant-Keeping God, Creator of all things both visible and invisible, removed William Tyree Purgason from his earthly bed of afflictions and severe suffering on the evening of February 27, 1985. He was born to the late William and Alice Caster Purgason on September 21, 1899, making his sojourn into this time world 85 years, 5 months and 6 days. He was born and reared in Rockingham, North Carolina.

He suffered and survived many critical illnesses for many years, and was an invalid for nearly 7 years, being practically helpless for 3 years, and hospitalized time after time. He passed away at Memorial Hospital, Martinsville, Virginia, where all was done that loving hands could do by the wonderfully dedicated nurses, but when the appointed time came that his soul should depart his body, we all had to do as David said, "Be still and know that I am God." Psalms 46:10. "There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death." (Ecclesiastes 8:8.) We saw the truth in that scripture unfold when the death Angel took His toll.

I feel that a part of me went beneath the sod with him for seemingly a part of me is gone. I visualize seeing him suffering most constantly before my eyes day after day. I desire that it never be blotted from my memory for I experienced such beautiful evidence in his countenance before his soul departed "That all was well." As I sat by his frail body, holding his hand, the sweat rolling down from his dying brow, my mind and thoughts were carried to the Garden of Gethsemane, and I believe, beyond all doubts, that an Angel was sent from Heaven and did minister to him and did comfort him. He smiled and called my name as long as he could speak, and when he could speak no longer, I could see a response in his eyebrow when I would speak to him and tell him, saying, "I love you."

Something took place on the morning that he passed away. It appeared that a Transfiguration took place, seemingly, as he became as small as a baby or infant. I spoke to my brother in the flesh, Paul Clark, who was standing with me at his bedside and said, "Paul, if the Lord would let me keep him, I could carry him in my arms the rest of my life." I believe that he welcomed death and saw by an eye of faith The Paradise of God and desired to go to that home that Isaiah described in 33 Chapter, 17th verse, "Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." This took place several days before he was called away. In the wee hours of the night, he seemed to be trying to reach someplace when he said to me, "I can't keep up." He continued, "I can't get any closer to where I am going." I remarked to him that if God would let me take all his suffering on myself, I would willingly do it. He answered and said, "It cannot be like

that."

He never united with the militant church here in this time world, but I truly believe with a satisfied mind and hope that his name was numbered with that invisible Church of the Living God in the annals of Eternity before God said, "Let there be light." Genesis 1:3. He was a firm believer in the unshakable, sovereign, unlimited God in power, the One to whom the proud waves obey. He believed that man is altogether helpless, totally depraved within himself to perform any good thing to merit any favor from God, and in the sovereign, Omnipotent One who consults with no man or asks him (man) for advice. Most every time when he and I would converse on the subject of absolute predestination of all things, he would remark to me, "It can all be summed up in these few words, 'I will do all my pleasure.'" Isaiah 46:10. He attended the Primitive Baptist Church when his health allowed or permitted him. I have heard him say many times that "God controlled all things or nothing." He believed in no half-way god.

He leaves to await the summons from on high his wife of nearly 35 years, Rachel Clark Purgason, a step son, Marcus Samuel Lawrence III, Tazewell, Va.; three daughters, Mrs. Evelyn Martin, Albuquerque, New Mexico, Mrs. Elizabeth Tuten, Cocoa Beach, Fla., and Mrs. Virginia Turman, Hampton, Va.; one sister, Mrs. Lula Watkins, Fort Lauderdale, Fla. He was shown in a dream in the year 1972 that he would have to leave me.

His funeral service was held on March 1, 1985, at Collins Funeral Home Chapel, Bassett, Va., conducted by Elder Donald Smith, Burlington, N.C., one who is a dear friend of my family and esteemed Brother in Christ, I hope. My husband had heard Elder Smith preach in years passed and gone and since he had become an invalid, I had played tapes of some of his sermons that were loaned to me for my husband and of which he enjoyed very much.

My husband's remains were laid near the temporal resting place of my father, Elder Flem L. Clark, in the Clark Cemetery near Henry, Virginia, to await the Archangel's call when He sets His right foot upon the sea and His left foot on the earth and swears by Him that liveth forever that time shall be no more.

In bringing my remarks to a close, I would like to refer to some of the last words of the sweet Psalmist of Israel who said, "The Spirit of the Lord spake by me, and His word was in my tongue." II Samuel 23:2. My sincere hope is that the Lord is my mouthpiece as I am attempting to write my husband's memorial. My hope is that I might be blessed to join my beloved in the beauties of "that morning without clouds," when the Everlasting Son of God shall come in the clouds of His glory to gather His elect from the four corners of the earth.

"THEN ALL WILL BE WELL."

As I think of you, my beloved, these words arrest my mind, that "All was Well."

With a smile your breath bid me, "Farewell."

It was so grievous to behold your suffering, it was the Lord's Will to allow,

The blood flowed from your mouth, the sweat fell from your brow.

With a beautiful glow in your face, the expression was "All is Well." You body joined the entombed millions, on earth you shall never more dwell.

You saw you would have to leave me in the year 1972; Nearing 35 years being with you, your dream came true.

The memories of you grow more precious, my beloved, when

Death did us part;
They will remain forever, blooming in the garden of my heart.
When life's sun sets beyond the horizon and the call shall come for me;
May my soul be brought to cross over Death's chilly sea,
That we may meet together in Spirit beyond that Celestial shore,
In God's Eternal Love that we together abide there forever more.
"Then All Will Be Well."

Written by one who loved him, his wife
Rachel Clark Purgason
March 29, 1985

ARELIUS DELPHUS BLEVINS

We, of Mt. Peak Primitive Baptist Church, Ovilla, Texas, are deeply saddened by the loss of Brother Areliaus Delphus Blevins. The Lord saw fit to call our dear brother in Christ from this life on Thursday, March 21, 1985. We know that he has gone home to his reward to rest in the Arms of his beloved Saviour to be at peace forever more.

Brother Blevins was born May 25, 1901, at Keller, Texas, to Brother G.T. and Sister Mary Carolin (Bird) Blevins. He was one of ten children, all of which preceded him in death except one brother, Gains A. Blevins, Keller, Texas.

Left to mourn his passing are his wife of 60 years, Sister Neta Pearl (Wallace) Blevins. They were united in marriage at Keller, Texas, December 6, 1924. From this union there were seven children born. One of them, a son, Elder Robert Lee Blevins, preceded him in death in 1976. The remaining sons are Alfred Areliaus, Duncanville, Texas, Elgin K., Jacksonville, Texas, and Grundy Ward Blevins, San Antonio, Texas. Daughters are Eula Wadsworth, Midlothian, Texas, Oleta Cooper, Midlothian, Texas, and Doretha Lipe, Ovilla, Texas. Twenty five grandchildren and 40 great-grandchildren are left behind to mourn his passing. A new one has been born since his death before this writing making it now 41 great-grandchildren.

Brother Blevins united with the Primitive Baptist Church in the Spring of 1929, at Ft. Worth, Texas, when they were meeting in the basement of the court house. He was ordained a deacon the first Sunday in April, 1960, at the Mt. Peak Primitive Baptist Church of Waxahachie, Texas. At the present time the Mt. Peak Church is meeting at Ovilla, Texas.

The services were held in the Methodist Church Meeting House, Ovilla, Texas, by Elder M.R. Alton and Elder R.A. Moore with burial in the Ovilla Cemetery with all fifteen of his grandsons serving as pall bearers and alternates.

He leaves behind a large family and a host of friends. There were many people that liked to hear him pray and speak of the wonderful things that the Lord had done for him and to hear him lead the Songs or Hymns and Hymns of Praise at the church meetings for many years for which he was unusually gifted or talented.

Be it, therefore, resolved that a copy of this obituary notice go to the family with a copy placed into the church records and to all of the many papers that he took and so loved often writing articles in them.

Written at conference time this April 28, 1985.

Eldon M.R. Alton, Moderator
Alfred A. Blevins, Church Clerk

DOVIE T. CORN

My sister, Mrs. Dovie Corn, age 98, of Route 1, Lawsonville, North Carolina, died on Monday, March 25, 1985, at Stokes Reynolds Hospital. She was born in Stokes County, North Carolina, in the year 1887 to Harrison H. and Eleanor Sheppard Taylor. She was a member of Russell Creek Primitive Baptist Church, Patrick County, Virginia. She was faithful to her church.

She is survived by one daughter, Mrs. Lena Priddy, Winston-Salem, N.C.; two sons, Curtis Corn, Winston-Salem, N.C., and Clyde Corn, Route 1, Lawsonville, N.C.; one sister, Mrs. Roxie Foley, Charlotte, N.C.; two brothers, Gilmer Taylor, High Point, N.C., and myself, J.H. (Harmon) Taylor, Old Fort, North Carolina. Seven grandchildren, eleven great-grandchildren and one great-great-grandson are also left behind to mourn her passing. All three of her sons, Ralph, Bill and Moir Corn, preceded her in death.

Her funeral service was held Thursday at Russell Creek Primitive Baptist Church by Elder Frank Pegram and Elder Mack Freeman. Burial was in the church cemetery.

Our parents, Harrison H. and Eleanor Sheppard Taylor of Stokes County, North Carolina, had twelve children born unto them. I am the youngest one of them and there are only three of us left. I dearly loved my sister and wanted to leave these few words behind with precious memories of her life.

J.H.(Harmon) Taylor
Old Fort, North Carolina

ANNIE BELLE JONES

It has become my sad duty to write the obituary of my dearly beloved sister-in-law, Annie Belle Jones, who was also my dear friend, and I hope, my sister in Christ.

Sister Annie Belle was born November 26, 1911, the daughter of the late Brother George and Sister Bessie (Lee) King, who were members of Fellowship Primitive Baptist Church, Johnston County, North Carolina.

Sister Annie Belle united with the church at Angier, N.C., Saturday before the first Sunday in June, 1949, and was baptized the next day by her pastor, Elder Floyd Adams. She was a faithful, precious member and firm believer in the doctrine of salvation by the grace of God, who predestinated all things by His own power, and for His own glory, purpose and pleasure.

She was afflicted many years with a rare disease which caused a deterioration of the muscles making it necessary for her to use a wheel chair. She was the most humble, patient, and pleasant person I ever knew, never complaining of her ailments, but always had a smile and a kind word for everyone.

Due to her illness I spent much time with her, helping any way I could. And in all the years of her helpless condition her husband, Dallas, was truly faithful and loyal in every way. He lovingly attended to her every need, and did everything possible for her comfort with never a complaint. Her friends were, indeed, many, for to know her was to love her.

It was on Wednesday March 13, 1985, that our Heavenly Father called her out of her pain and suffering into that glorious Paradise of peace and rest. She was seventy-four years old. Our hearts are heavy and sad, but we feel our loss is her eternal gain. Nor can we grieve as those who have no hope, for we truly believe she is at rest, asleep in Jesus, blessed sleep, from which none wakes to weep.

Funeral services were held at the Overby-Johnson Funeral Home Chapel, Angier, N.C., Friday, March 15, 1985, at 2:00 P. M., being conducted by Elder J.M. Mewborn and Minister Ralph Byrd.

Her body was laid to rest beneath mounds of beautiful flowers at Lakeside Memorial Gardens, Route 2, Angier, N.C., there to await the final resurrection of these, our vile bodies, at the last day. Then she shall hear the Voice of her Lord and Saviour saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

Mourning her passing is a loving and devoted husband, Dallas Jones; a son, Jimmy K. Jones; two daughters, Mrs. Carol Gregory and Mrs. Debbie Johnson; a sister, Mrs. Inez Bailey and eight grandchildren, plus a host of friends all of whom will sadly miss her sunny disposition and loving ways. She was precious to me, and I loved her dearly.

I wish to add a poem I wrote for her about the year 1958.

'SOMEONE DEAR TO ME'

Annie Belle Jones, a true friend to all,
Never complains, answers many a call.
No matter the time when someone's in need
It is she who stands ready to do a kind deed,
Efficient and humble in the tasks she leads.

Beautiful character and lovable smile,
Ever kind are her greetings o'er the rough mile.
Laden with burdens though heavy to bear,
Loyal to the end and to everyone dear.
Ever present are her words of cheer.

Just and honest in all her ways,
Only pressing forward to brighter days.
Newness of life with Jesus to trod,
Eternity to spend with Him, her God.

Be it resolved, that a copy be sent to the family, one for church records, and one to **Zion's Landmark** for publication.

Elder J.M. Mewborn, Moderator
Brother Avery Beasley, Clerk
Written by Meta B. Rohrbaugh

GARA ELLIS DAY

I will attempt in my weak way to write the obituary of Sister Gara Ellis Day. She was the daughter of the late Steven Durell and Elizabeth Clayton Ellis. She was born December 2, 1897, and passed away March 25, 1985, making her stay here on earth, 87 years, 3 months and 23 days. She was the wife of the late John Robert (Bob) Day, who passed away January 4, 1985.

Surviving her are two sons, Durell Day, Louisburg, N.C., and John Thomas Day, Durham, N.C.; five daughters, Mollie Bet Pulliam, Bertha Lou Owens, Sally Jane Guill, Polly Puett, all of Roxboro, N.C., and Lillian Ann Painter, Timberlake, N.C.; 22 grandchildren, 31 great grandchildren and 2 great great grandchildren are also left behind to mourn her passing. Two children preceded her, daughter, Clara, age 2, and a son, Phillip, who was

born during War II.

Sister Day joined Surl Primitive Baptist Church, Person County, North Carolina, August 9, 1970. She was a faithful member and

was blessed to attend our last Sunday's meetings, March 10, 1985, before she passed away.

She was a firm believer in the eternal truth which was in Christ before the foundation of the world, and the life she lived amongst us was the measure of love, I feel, that God had before ordained that she should have while here on this earth.

She was a good mother, grandmother and friend. She was blessed to live at home, get around so well, take care of herself and at her appointed time, to be able to lie down and go so quickly. I feel that it was just what she had hoped for. There are many things that could be said of her, but I feel the greatest one of them all is that she believed in the glorious truth and doctrine of Salvation by the grace of God.

Funeral services were held at Surl Primitive Baptist Church, near Roxboro, N.C., on March 27, 1985, by her pastor, Elder L.P. Martin. Burial was in the Day family cemetery nearby.

We, at Surl Church, will truly miss her and we extend our sympathy to her bereaved family. May they be given to believe that she is at rest and will one day be raised in His likeness and be carried home to see Him as He is and be forever satisfied.

Be it, therefore, resolved that a copy of this obituary be given to her family, one copy sent to **Zion's Landmark** for publication and one copy be kept for the church record.

Done by order of Surl Primitive Baptist Church while in conference, Saturday, April 13, 1985.

Elder L.P. Martin, Moderator
Charlie Blalock, Clerk
Louise Duncan, Committee

VANDORA CLAYTON AVERETT

Sister Vandora Clayton Averett was born May 23, 1905. God in His infinite wisdom saw fit to call her from this life on April 8, 1985. Sister Averett was baptized into the fellowship of Surl Church, Person County, North Carolina, on October 10, 1954.

She is survived by one son, Bonny Averett, Raleigh, North Carolina; three sisters, Sister Mary Dean and Sister Sylvia Kidd, Timberlake, N.C.; Violet Clayton, Roxboro, N.C., and one brother, Jack Clayton of Massachusetts.

Our precious sister was a faithful member, always filling her seat as long as her health permitted. She believed in the doctrine of Salvation alone by the Grace of God, and if she was saved, it was only by His Grace, not by any good that she had ever done.

We had talked with her a lot and she was blest to comfort us with her sweet words of wisdom which were a gift from God. She was a good wife, good mother, always ready to lend a helping hand in time of need.

This dear one will be missed a lot, but we feel she is now sleeping that peaceful sleep from which none will ever wake to weep. Her funeral service was conducted at Surl Church April 10, 1985, by Elder L.P. Martin, her pastor.

Written by one who loved her.

Estelle Gentry

HELEN HAWKINS

It has pleased the Lord to remove from our midst, Sister Helen Hawkins. We, at Flat River Primitive Baptist Church, Roxboro, Per-

son County, N.C. will miss her, but feel our loss is her eternal gain. She passed away at Person Memorial Hospital, Roxboro, N.C., February 24, 1985. She was born May 14, 1908, thus making her earthly existence 76 years, 9 months and 10 days old. She was the daughter of the late Noel Franklin Brooks and Ruth Whitfield Brooks.

On November 11, 1939, Sister Helen was married to Brother Luther Hawkins. They were not blessed with children. She leaves behind to mourn her passing her husband, Brother Luther Hawkins, Maple Heights Rest Home, Roxboro, N.C., her stepmother, Sister Annie Allen Brooks, Roxboro Nursing Center; two sisters, Mrs. Bera Bradsher, Hurdle Mills, N.C., Mrs. Ada Snipes, Roxboro, N.C.; one half sister, Mrs. Ruby Hawkins, Roxboro, N.C., along with several nieces and nephews who are left behind to mourn her passing.

Sister Helen's stepmother raised her along with her father from a very early age. Sister Helen united with Flat River Primitive Baptist Church on Saturday, September 22, 1945. Her husband joined on Sunday morning, and they were baptized together September 23, 1945, by Elder L.P. Martin.

Sister Hawkins' funeral was conducted at Flat River Church February 26, 1985, by her pastor, Elder L.P. Martin, and her body was laid to rest in the church cemetery, beneath a beautiful mound of flowers, to await the second coming of our Lord and Saviour Jesus Christ, there to be raised in blessed immortality by Him and be forever satisfied.

Sister Hawkins believed in our God who controls all things after the Council of His own will. The way you knew her was by her meek and humble way. She had many afflictions that she bore patiently, along with her husband's love and understanding. One of her sisters said when she passed away that she went just like she lived, quietly. She attended her church as long as her health permitted.

I do believe this was one marriage that God really joined together. We, at Flat River Church, wish to extend our sympathy to her family. Our desire is that a copy of this obituary be placed in our church record, a copy be given to her family and one sent to **Zion's Landmark** for publication.

Done by the order of Flat River Church in conference, March 23, 1985.

Written by one who loved her, I hope, for Christ sake.

Elder L.P. Martin, Moderator
Johnie Oakley, Clerk
Annie B. Hawkins, Committee

ERVING BRAXTON BRIGGS

God in His infinite wisdom has called from our midst Brother Erving Briggs. Brother Erving Briggs was a quiet, peaceable man. We believe that he loved this precious truth and that he had nothing else to go on except this blessed hope that only God can give. Brother Briggs, by the Grace of God, received this precious hope, joined Helena Primitive Baptist Church, Person County, North Carolina, on June 5, 1960, and was baptized by his pastor, Elder E.L. Ferguson.

He was a faithful, loyal member of Helena Church, and also visited the various sister churches in our association whenever possible. In his last year Brother Briggs became disabled to drive and could not go to his church, or any of the other churches un-

less someone would go by to pick him up. If he felt able, he would go with whomever came by. Due to his health, he was in and out of the hospital often and finally he had to be taken to the nursing home where he died on April 15, 1985.

His funeral was held at Helena Primitive Baptist Church by his pastor, Edler Wallace Oakley, and his mortal body was laid to rest in Person Memorial Cemetery beneath a beautiful mound of flowers to await that great day for which all other days were made, when King Jesus shall come the second time without sin unto Salvation to gather together His precious jewels to carry them home across death's river to be with Him forever more.

Brother Briggs leaves to mourn his passing, one brother, Mr. Lexie Briggs, Timberlake, North Carolina; three sisters, Mrs. Myrtle E. Bradsher, Mebane, N.C., Mrs. Leatrice Wrenn and Mrs. Rachel Carver, Roxboro, N.C.

We feel that our loss is Brother Briggs' eternal gain. Therefore, be it resolved, that a copy be sent to **Zion's Landmark** for publication, a copy be placed on the church record and a copy be given to the family.

Written by request of Helena Church on June 1, 1985.

Elder Wallace Oakley, Moderator
Lelia Pennington, Church Clerk
Written by Elder Wallace Oakley

MARY CORA HANDY FITCH

It is with great sorrow that Mable Lawson and I try to write the obituary of Mary Cora Handy Fitch. She was born February 22, 1913, and died September 21, 1984. She was the daughter of Brother S.F.W. Handy and Sister Ella Rorrer Handy and was a native of Patrick County, Virginia.

She was the wife of Brother Dace Fitch and a retired Hosiery Mill worker. Survivors other than her husband are two sisters, Mrs. Clara Adams, Danville, Va., and Mrs. Alice Godwin, Atlanta, Ga.; two brothers, Moir of Moore, S.C., and Jasper Handy, Burlington, N.C. She was of the Primitive Baptist faith, and attended Burlington Primitive Baptist Church as long as she was able to go.

She had a smile, love and fellowship for all who knew her. She was a most precious friend and we feel a dear sister in Christ. No task ever seemed too big for Cora to do to help friends, church members, and family. She always enjoyed having members and friends in her home and went to great lengths to make them welcome and comfortable along with her husband.

When God called her home, it was a great loss to us, but she had suffered so long. She was always so meek and humble.

For us words cannot express the love and thoughts of a dear friend for so many years. She will be greatly missed, but our loss is Heaven's gain. Personally speaking, Mable and I shared many things in life together during our thirty odd years of friendship. She was so understanding in trouble and sorrows and was always there when needed.

Her funeral service was conducted at Burlington Primitive Baptist Church, Burlington, North Carolina, on September 23, 1984, by Elder John Lee, Elder Jim Moody and Elder Ralph Gaines. Burial was in the Bush Arbor Primitive Baptist Church Cemetery, Caswell County, North Carolina, under a mound of beautiful flowers.

Be it resolved, therefore, that one copy of this obituary be placed on our church record, one be given to the family, and one

be sent to **Zion's Landmark**, for publication.

Written at the request of Burlington Primitive Baptist Church, Burlington, North Carolina.

**Pearl Allison and
Mable Lawson**

ANNIE CAUSEY

We, the members of Simpson Creek Primitive Baptist Church, Horry County, South Carolina, bow in humble submission to the Will of God in the death of our sister, Annie Causey. Sister Annie was born October 30, 1910, and passed away February 25, 1985.

She was married to Ciscero Causey. They were blessed with five children, thirteen grandchildren and nine great grandchildren. They raised three of their grandchildren after the death of their mother.

Funeral service was conducted at Simpson Creek Church by Elder W.W. Horne. Her body was laid to rest at Holly Hill Cemetery. Hardwick Funeral Home was in charge of the arrangements.

She will be missed by the church and her dear family. We hope God will be with the family and friends and bless them to realize that she is resting in peace with God.

Sister Annie Causey was baptized in December, 1948. She was a gentle, loving person who loved everyone and everyone loved her. She was loyal and attentive to her church until her health failed her.

Written by order of Simpson Creek Primitive Baptist Church in conference April 13, 1985.

**Elder W.W. Horne, Moderator
Macie P. James, Clerk
Sister Mary Louise Rabon and
Sister Elther Harrelson, Committee**

SADIE LOUISE PAUL

We, the members of Simpson Creek Primitive Baptist Church, Horry County, South Carolina, bow in humble submission to the Will of our Lord, who called our beloved sister, Sadie Louise Paul, to her eternal home, February 18, 1985. Her death was quick and a great shock to family, church and friends. However we hope to be resigned to His Holy Will. "Precious in the sight of the Lord is the death of His Saints." Psalms 116:15.

She was born to Mr. and Mrs. Will H. and Flaudie Bell Durant, on November 16, 1916. She married Brother George M. Paul April 24, 1943, a few months before he left for the Pacific Theatre or War Zone to serve his country during World War II. When he returned home after the war, they settled near his home on a farm. This union was blessed with six children. Sister Mary Louise Rabon, Brother George M. Paul, Linda Rabon, Stancil, Taylor and Bryon Paul.

For many years Louise cared for children of working mothers, approximately 15, who called her "Grandma." The love and devotion that she gave to all of them will be cherished for lifetimes.

She united with the church at Simpson Creek in October 1961, and was a faithful member, always preparing to welcome brothers, sisters and friends to her home.

Funeral services were held at Simpson Creek Church on February 20, 1985. Elder W.W. Horne, her pastor, and Elder Isaac Cox conducted services. As the body was moved from the church the church group sang "When Shall We All Meet Again."

Her body was planted at Hillcrest Cemetery beside the resting place of her husband, who preceded her in death nine years ago, beneath a beautiful mound flowers.

Goldfinch Funeral Home directed and was in charge of the arrangements.

Done by order of the church at Simpson Creek in conference April 13, 1985.

**Elder W.W. Horne, Moderator
Macie P. James, Clerk
Sister Mary Louise Rabon, and
Sister Esther Harrelson, Committee**

ADDIE SKIPPER

We, the members of Simpson Creek Primitive Baptist Church, Horry County, South Carolina, believe Sister Addie Skipper answered the call; "Child, your Father calls, Come Home," on March 10, 1985.

She had been confined to bed for over twenty (20) years, depending on the loving care of her children and friends for her daily needs. The love in the hearts of her children, friends and nursing team could only be inspired by God's greatest gift to man, His Love, as they tended this precious Mother during these years of illness.

Sister Addie was born May 29, 1893, to Brother Noah J. and Teresa H. Hardee.

At fifteen (15) years of age she married Robert J. Skipper. This union was blessed with seven children, one deceased and six living. She had seventeen grandchildren, eighteen great grandchildren, surviving to mourn her loss.

She united with Simpson Creek Church May, 1936. She manifested the fruit of the spirit of God consisting of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Gal. 5:22,23.

Her many brothers, sisters and friends were always welcome to her home as long as her health permitted.

May her children who cared for her so devotedly be made to look to the One who holds the issues of life and death in His Hand and be made reconciled to His Will.

Elder L.G. Mishoe and Elder W.W. Horne conducted the funeral service at Simpson Creek Church. Her grandson and granddaughter-in-law sang "Face to Face With Jesus," "Amazing Grace," and "It Is Well." Her body was laid to rest at Carter Cemetery beneath a mound of flowers. Hardwick Funeral Home arranged and directed the services.

**Elder W.W. Horne, Moderator
Macie P. Jones, Clerk
Sister Mary Louise Rabon, and
Sister Esther Harrelson, Committee**

IN MEMORY OF SISTER AMIE H. BENSON

My dear grandmother, Amie Humphrey Benson, Fayetteville, North Carolina, died April 1, 1985. Her life and her love for her God made a profound impact on many people. I am enclosing a poem that she wrote in the year 1935 at the time of the death of a dear cousin. Having been given to her grandson some months ago, we saw fit to have it read at her funeral. It speaks so strongly of the faith that was given unto her while she lived here in this life.

Perhaps your readers would appreciate its message. May the Lord ever bless you is our humble prayer, if we could pray.

IN MEMORY OF MY DEAR COUSIN

Though you're leaving us dear loved one,
And it's sad to see you go;
Yet we know it is the Savior,
Gently calling you to go.
All you cares and trials are over,
Though your way has rugged been;
But we hope to meet you later,
Far away from strife and sin.

Death is the gate through which we enter,
Into God's eternal fold;
Life it gives, "Cause sin is finished,"
To the young, as well as old.
Now we see darkly as through a glass,
There we'll see thee Face to Face
Guide us there we beg Thee, Jesus,
To our last, long resting place.

Grant us too, that in the taking
Of this our loved one very dear;
We may feel they Holy Spirit,
And Thy Presence very near.
Reconcile each one that loved him,
For we feel our loss is his gain.
Fight our fiercest battles for us,
That we may conquer in Thy Name.

And when all our battles are conquered,
And the Victory truly Thine;
Oh! receive our souls in Heaven,
Where Thy Holy Light doth shine.
There with all the saints of glory
In the bright and happy home;
Songs of praise we'll sing forever
To our Savior on His Throne.

(Written by Amie Humphrey Benson on March 19, 1935. Amie Humphrey Benson passed away on April 1, 1985.)

Dorothy B. Smith,
Charlotte, N.C.

MEETINGS

MATES CREEK ASSOCIATION

The One Hundred Thirty-Third Annual Session of the Mates Creek Primitive Baptist Association is appointed to be held with the Samaria Church, Pike County, Kentucky, beginning on Friday before the first Sunday in September, 1985 and will continue through Sunday following, the dates being August 30th, 31st and September 1st.

Traveling directions are as follows: Take Route No. 52 to Taylorsville, West Virginia; at Taylorsville, West Virginia, turn left across bridge into Kentucky. Go for approximately 7½ miles. Turn left at marker to church that will be only a short distance on your left.

We invite our correspondents and friends to meet with us in our association.

Elmer Smith, Clerk,
Ransom Kentucky 41558

NEW RIVER ASSOCIATION

...The One Hundred Ninety-First Annual Session of the New River Primitive Baptist Association will convene with Little Vine Church, September 6th, 7th and 8th, 1985. Little Vine Church is located eight miles north of Hillsville, Carroll County, Virginia. Those coming from the north on Route 100, turn right in Sylvatus on No. 749. Those coming on Route 52 and 77, take No. 221 to No. 100. Turn left on No. 100 to Sylvatus. Turn left on 749 in Sylvatus to church, only short distance.

We invite our brethren, sisters and friends to come and assemble with the New River Primitive Baptist Association on September 6, 7 and 8, 1985.

Eldon J. Sebron Sechriest, Moderator
Gervase E. Duncan, Clerk

SEVEN MILE ASSOCIATION

The One Hundred and Fifth Annual Session of the Seven Mile Primitive Baptist Association is appointed to be held, the Lord will, with Primitive Zion Church, Harnett County, North Carolina, but to be entertained on the grounds of Bethsaida Church, Harnett County, North Carolina, beginning on Friday before the third Sunday in September, 1985, and will continue through Sunday following.

Eder T. Allen Johnson is appointed to preach the introductory sermon and Elder J.W. Hawkins is his alternate.

Directions to Bethsaida Church are as follows: Those traveling north or south on U.S. 301 Hwy. or Interstate 95, turn west on Highway 50 at Benson, N.C. Those traveling east or west on Highway No. 50, follow Highway No. 27 west as you leave Benson, N.C. Go one and one-half miles and turn left on SR 1709; go one-half mile to church. Those traveling north or south on Highway 55, turn east on Highway 27 in Coats, N.C.; go five and one-half miles to SR 1709; turn right and go one-half mile to church. Watch for pointers.

We extend a warm welcome to our correspondents, visiting brethren, sisters and friends to meet with us in our association.

J.W. Hawkins, Clerk
P.O. Box 922
Coats, N.C. 27521
Telephone: 919-897-6541

LITTLE RIVER ASSOCIATION

The One Hundred and Fifty-Six Annual Session of the Little River Primitive Baptist Association will convene, if the Lord will, with Old Union Church, Johnston County, North Carolina, the fourth Sunday in September, 1985, and the Friday and Saturday before, the dates being September 20, 21 and 22, 1985. Elder Walter Barnes, Jr. was chosen to preach the introductory sermon and Elder R.L. Fish was chosen to be his alternate.

Those coming by way of Smithfield, N.C., should take U.S. Highway 70 east for about six miles, then turn right on State Road 2310 and go four miles to Brogden School Road (State Road 1007); turn left and go about one-half mile to church which is on the left side of the road.

Those coming from the east on U.S. Highway 70 by way of Princeton continue in a westerly direction until you come to State Road 2310, turn left on this road and follow it about four miles to Brogden School Road (State Road 1007); turn left and go about one-half mile to church. **Note:** There will be pointers at U.S. 70 Hwy. and State Road No. 2310.

We invite all lovers of truth to meet with us.

John R. Green, Clerk
2825 Barmettler St.
Raleigh, N.C. 27607

ORDINATION TO THE MINISTRY AND DEACONSHIP

MEWBORN'S PRIMITIVE BAPTIST CHURCH, Greene County, North Carolina, assembled at her regular meeting time on June 9th, 1985.

A presbytery which was composed of the following: Elders J.M. Mewborn, Mewborn's Church, and J.B. Williams of Sappony Church, Black Creek Association, met in conference Sunday Morning at 9:00 EDT, on the above date for the purpose of ordaining Brother Samuel McKinley Gray as a Minister of the Gospel and Brethren Gary Fields, Lester Gray and George Gray as Deacons of Mewborn's Church.

1st. The service was opened with singing Hymn. No. 369 in the Durand & Laster Hymn and Tune Book, followed by prayer by Elder J.M. Mewborn. Then, on motion and being agreed by the presbytery, Elder J.M. Mewborn was chosen Moderator and Brother B. L. Bartlett was chosen as Clerk.

2nd. Deacon B.L. Bartlett presented Brother Samuel McKinley Gray to the Presbytery. Elder J.B. Williams then read a portion of the Third Chapter of First Timothy which points out the office work of the Minister of the Gospel and his qualifications.

3rd. On motion and being agreed by the presbytery, Elder J.M. Mewborn gave the charge to this dear brother followed by the Ordination Prayer which was offered in his behalf by Elder J.B. Williams. Then each member of the presbytery took an active part in the ordination by the laying on of hands.

4th. Each member of the presbytery then endeavored to speak a few words of supplication to our Heavenly Father, the God of All Grace and Mercy, begging Him to lead, direct and guide this dear brother in the sacred office of His dear people.

5th. The Elders and Deacons present extended to Brother Samuel McKinley Gray their right hand, after which Elder J.M. Mewborn asked Brother B.L. Bartlett, the selected spokesman of Mewborn's Church, if the Church at Mewborn's was satisfied with

the work of the presbytery, wherein Brother B.L. Bartlett gave consent. Then Elder Samuel McKinley Gray was presented back to the Church at Mewborn's by Deacon B.L. Bartlett.

6th. On motion, it was agreed that a "Certificate of Ordination", signed by the members of this presbytery be given to Elder Samuel McKinley Gray for his personal use in the office of the ministry.

7th. At this point, the presbytery agreed to continue at the request of Mewborn's Church with the ordination of the office of Deacon for Brethren Gary Fields, Lester Gray and George Gray.

8th. On motion, it was agreed by the members of this presbytery to admit Elder Samuel McKinley Gray as a participating, active member of the presbytery for the continuation of its work in the ordination of the office of Deacon.

9th. Then Deacon B.L. Bartlett presented Brethren Gary Fields, Lester Gray and George Gray to the presbytery. Elder J.B. Williams then read a portion of the Sixth Chapter of the Book of The Acts of the Apostles and the Third Chapter of First Timothy which point out in part the office work of the Deacon and their qualifications.

10th. On motion and being agreed by the presbytery, Elder J.M. Mewborn gave the charge to these dear brethren, followed by the Ordination Prayer which was offered in their behalf by Elder J.B. Williams, with each member of the presbytery taking an active part in the ordination by the laying on of hands.

11th. Each member of the presbytery then endeavored to speak a few words of supplication to our Heavenly Father, the God of All Grace and Mercy, begging Him to lead, direct and guide these dear brethren in this sacred office of His dear people.

12th. The Elders and Deacons present extended to Brother Gary Fields, Brother Lester Gray and Brother George Gray their right hand, after which Elder J.M. Mewborn asked Brother B.L. Bartlett, the spokesman of Mewborn's Church, if the Church at Mewborn's was satisfied with the work of the presbytery, wherein Brother B.L. Bartlett gave consent. Then Brethren Gary Fields, Lester Gray and George Gray were presented back to the Church at Mewborn's by Deacon (Brother) B.L. Bartlett.

13th. On motion, it was agreed that a "Certificate of Ordination", signed by the members of this presbytery, be given to Brother Gary Fields, Brother Lester Gray and Brother George Gray, each for his personal use in the office of the deaconship.

14th. Then the Elders, Deacons present from sister churches, the membership of Mewborn's Church as well as the membership from sister churches extended their right hand to these dear brethren, Elder Samuel McKinley Gray and Deacons Gary Fields, Lester Gray and George Gray, bidding them God's speed as He enables and blesses them to continue on their way.

15th. Deacons from sister churches who were present to witness the work of this presbytery were Brethren Robert Gauldin, Primitive Zion Church, Seven Mile Association, A.L. Barnes, Upper Black Creek Church, Black Creek Association, Carl T. Hackney, Wil-low Springs Church Little River Association.

16th. On motion, it was agreed that the minutes of the presbytery be read, which were approved with a copy ordered to be retained for the permanent record of Mewborn's Church, after which the service was dismissed with prayer by Elder S.M. Gray with the dissolution of the presbytery.

Elder J.M. Mewborn
B.L. Bartlett, Clerk

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

Volume CXVIII

July-August, 1985

Number 4

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

A HIDING PLACE

There is a glorious hiding place
A secret hiding place;
It's established and it's sealed,
By God's amazing grace.

Oh, why do we stray
Into the world today,
When Jesus bids us come
Into this hiding place?

Not one can enter in
But he who's born again;
No sin can be allowed
To mar this lovely place.

**Lillian Esther Havner
Carthage, North Carolina**

Oh, sinner, Jesus died
To give us that place to hide;
Where love and grace abide
Within this sacred place.

He took our sins on Him
That we might enter in;
And there abide with Him
In a place of peace and rest.

When the storms of life do come,
We have a place to run;
For Jesus is the One
Who keeps the hiding place.

N. C. Baptist Historical
P. O. Box 7777
Reynolds Station
Wilmington, N. C. 27109
6/86

EXPERIENCE

Dear Brother Mewborn,

I hope that you and your family are well. If not deceived my mind seems to wonder back to the time when I was a child and how that thoughts would come to me many times that I should try to live a better life and be a good little girl. At that time I thought I had to bring myself in favor with God and work out my way into Heaven. I would often promise the Lord that I would start living better. I soon found out that I could not keep my promise. If anything, I rather did worse which caused me to feel very badly and it was accompanied with a condemned feeling in my heart.

Sometimes, when I went to bed at night, I would try to pray to the Lord that if the world should end to please take me to Heaven and not let me have to burn in torment for ever. Most of the time, my prayers seem not to go any higher than my head.

After I grew up, I was married the first time to Donald Strickland, and we made our home in the Town of Selma, Johnston County, North Carolina. We were blest with one daughter. As time went on, I became sick and carried a heavy burden which I did not know at the time what was wrong with me or what was causing it. I felt

that I was losing my mind. People would often ask me what was wrong. Some people would tell me that the Lord was working with me, but I would not let Him come into my heart. All of this made me feel worse for I felt I could not do anything about my condition.

A lady (a neighbor of ours at the time) told a preacher of another faith and order to come over and pray for me for it seemed that I was getting worse. This preacher asked me if I was carrying a heavy burden, and if so, that I should have faith and get saved. I knew that I had tried to have faith, and also I knew that I did not have the power to reach out and get it. Anyway, he prayed for me, and after his prayer was over, he asked me if the burden was gone. I had to be honest and tell him that the burden was still with me. He got up and started out, and as he was going, he told me to go to the church where I could get fed. My father, Joe Brady, said he admired this preacher for being truthful about the matter. My father said he had felt for sometime that the Lord was dealing with me, but he also felt that this preacher could not reach my case. An old hymn-writer better expresses it than I,

"How lost was my condition
Till Jesus made me whole;
There is but on Physician
Can cure a sin-sick soul."

About the year of 1955, we moved to Clayton, North Carolina. It was there that my burden grew very heavy and I would try to pray, but I felt condemned at every effort for trying to call upon the Lord to have mercy upon me, a poor hell deserving sinner. I felt that I was the most sinful creature on earth. People seemed to think that all I had to do was to accept the Lord Jesus Christ as my personal Saviour or just reject Him, that it was all up to me and that it was all in my power. (I knew then, as I hope I do now, that I have no power of my own to accept Him or reject Him.) These attempts at prayer to beg for His mercy only made me feel worse because in the failure of these efforts I soon found out that I was helpless and that I could not do all these great things that other people wanted me to do and said they had already done them and that I could do them if I would just try.

At the time, my father, Joe Brady, told me about a Primitive Baptist Church near Clayton, NC, known as Little Creek Church, where Elder T.F. Adams was pastor at

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
Willow Spring, NC 27592

ASSOCIATE EDITOR

George A. Fulk
Greensboro, N.C. 27410

PUBLISHED BI-MONTHLY

Volume CXVIII July-August 1985 Number 4

\$7.00 PER YEAR -- 2 YEARS \$13.00
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
Second Class Postage Paid at Benson, NC 27504
USPS 699-220

that time. I decided that I would go. They seemed to be the most humble, loving people I had ever met. I attended several meetings and then I became so heavy laden and burdened that I had to write Brother Adams and express what was in my heart and tell him of the condition that I was in. In reply to my letter, he wrote that he was made to rejoice in the exercise of my soul. He seemed to have more confidence in me than I had in myself.

Later, I went to Little Creek Church at a Saturday meeting and while they were singing the last song Brother Richard Olive went up before the church, begging for a home with them at that place. They received him into the fellowship of the church. I still could not make a move to go up. Brother Adams gave out another hymn. I put my head down because Brother Adams was looking straight at me as if he were waiting for me to go forward. While my head was down, if not deceived, I heard Footsteps coming in front of the seats where I was standing. This was a mystery to me. In a few seconds, I was walking up to the front and Brother Adams met me. He told me he was glad to see me come because it had taken a burden off his heart. On the following Sunday (next day) when we met for the baptismal service, Sister Nola Olive, Brother Richard Olive's wife, came forward and all three of us were baptized together by Brother Adams.

In 1963 my husband passed away. After this I had more trials and temptations. I seemed to be in total darkness at times and I would often feel that I had deceived those precious, dear people after they had been so kind to me, giving me a home with them. My dear brother, Verlon Brady, came to me many times when I was so heavily laden and burdened and I believe that the Lord sent him to comfort me. When I would tell him that he had been a comfort to me, he would tell me that he could not get out of talking to me, although he had tried. Also, he said that if he had said anything that had comforted me that it came from the Lord and not from him. He would always give the Lord all the praise. He is a dear brother, both naturally speaking, as well as, I hope, Spiritually speaking. I have felt freely to talk to him. He has been blessed from the Lord, I feel, with understanding that comes from out of the depths.

In the year of 1966, I met John Carroll from Newport, North Carolina. We were married in 1972. Soon

after, he joined Little Creek Church where my membership was. He later was burdened to move his membership by letter to Newport Primitive Baptist Church. At first, I could not be made reconciled to move my name or membership because I had been a member of Little Creek Church for a long time and the people there had been so good to me. Yet, I believe the Lord made me willing to come with him. The people here at Newport Primitive Baptist Church have also been good to me and they are also an humble, dear people.

I believe I was shone that my husband, John, would have to stand before the Lord's people. I do not feel worthy to be the wife of a minister, but my desire in my heart, if I know it, is that I be made thankful that the Lord joined us together. John has been a faithful husband, and I hope the good Lord will continue to bless us and keep us at each other's feet.

Brother Mewborn, I believe that every blessing comes from the Hand of the Lord. I cannot say for sure that I am one of the Lord's people, but I believe that I have been made to feel that I cannot (of my own so-called strength) bring myself in favor with Him. The Lord God in whom I have been made to believe has all power and I find that I do not have the strength to do one good thing. I believe that He works out what He works in "both to will and to do of His good pleasure." Phil. 2:12. Everything is in His Hand and without Him we can do nothing.

I do not know what the future will be for me, but be it whatever it may be, I hope the good Lord will continue to guide me in the right way.

May the Lord of hosts bless all of His people everywhere and give them strength to press on through the valley of the shadow of death here where we must have the trials and tribulations of this life that were appointed by Him for us.

With much love,
Shirley Carroll, (Mrs. John)
Newport, N.C. 28570
October 30, 1984

**"MANY are called, but FEW are chosen."
(Matthew 22:14)**

The question is asked, "What are the **many** and **FEW** called to do?" Dear believer in our God, isn't it to do God's will whatever and wherever it is?" Some of it might be good in the sight of man and some might be bad, but in God's eternal mind, it is His will and for the good of His chosen people. Our God is **ALL** power! "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" Daniel 4:35.

The **FEW** are called . . . out from among the **many** with a Holy calling and this remnant of God's chosen people are called to believe God's word, to preach the glorious Gospel of the Lord and Saviour Jesus Christ, to understand the unsearchable truth, and to know the difference.

The elders are called to feed the living souls of God's chosen people (His sheep) that divine truth which God has revealed to them . . . the truth as it is written and recorded in the scripture. These people are called with a Holy calling and are among the fewest of all people in the earth today. They believe that God is their refuge and strength, a very present help in trouble. (See Psalms 46:1.)

What about the **many** who are called? We believe they are the non-elect who say God needs the help of man and that he (God) tries with man's help to carry on. Just meditate for a moment, dear reader, upon the God so powerful that He could and did create one whole, complete world or universe with just one thought, "The Lord of hosts hath sworn, saying, **SURELY AS I HAVE THOUGHT**, so shall it come to pass; and as I have purposed, so shall it stand." Isaiah 14:24. These **many** believe that God formed man from the dust of the ground, but they think that He needs help to save a soul. Incredible, unbelievable!

But these are the **many** who are **called**. Could man lay the foundation of the world? Could he create and bring into existence the dust out of which he made it? Could he form man from the dust of the ground of the earth? Can man cause it to rain, snow, the sun to shine? Of course not. So, isn't it just as plausible to believe God could save the people whom He formed for Himself as He could do all these impossible things that

man can see the impossibility of causing the sun to shine, etc., but the saving of a soul is known only to God and only He can do it. Yet, man can claim to help or assist Him since his so-called help is invisible to the human eye. There are times when this unworthy sinner feels like exclaiming aloud, "How very grateful I am that I have been made to believe this blessed truth!" I hope that I am made thankful for the precious hope of salvation that God has given me and that my final destiny is in the Hand of the Supreme Ruler who rules Heaven and earth. He is the one who does all things according to His own will and **NONE** can stay His Hand.

"Working for the Lord," as we sometimes hear man saying it, is impossible and useless. We read that He chose His people in the Word of Life, His Son, before the foundation of the world. They were not chosen because of any merit they deserved or work they had done for they had not yet been born when He chose them.

The work of the **many** who try to perform it is called in the scripture "filthy rags." "All our righteousness are as filthy rags." Isaiah 64:6. **The Many** called are in this category.

One friend told me recently that we would be judged by the sins we have committed, but saved by the service we have rendered to God. This friend said, "It is on a 50-50 basis, and if the latter out weights by one-percent the aggregate of the former, Heaven and immortal glory will be our home. What about Jacob and Esau? We read where Jacob lied twice to his father, Isaac, about the birthright, yet he did not lie to God. Morally speaking, Esau was a better person than Jacob; yet, in all of it, God loved Jacob and hated Esau. God performed a work later in Jacob's heart that He never saw fit to perform in Esau's heart. That made the difference. Dear reader, aren't we blessed to believe as we do?

What a blessing it is when God enables us to do as He did David of old, who said, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Psalms 46:10. We believe that He will lead His chosen people, His chosen few, by their hand to their final destiny, for "He is a friend that sticketh closer than a brother." Proverbs 18:24. And He is one who says, "I will be with you always, even unto the end of the world. Amen." Matthew 28:20.

"The Lord of hosts is with us; and God of Jacob is our refuge." Psalms 46:11. How thankful God's people should be that they are called with a Holy calling and are among the fewest of all people." God gave His reason for calling them saying, "The Lord did not set His love upon you, because ye were more in number than any people; for ye were the fewest of all people; **but because the Lord loved you, etc.**" Deut. 7:7. **Many** are called, but **FEW** are chosen." 22:14.

"There is a house not made with hands,
Eternal and on High,
And here my spirit waiting stands
Till God shall bid it fly."

Elizabeth C. Edwards
415 South Boylan Avenue
Raleigh, N.C. 27603
October 17, 1983

MEDITATION ON GOSPEL FELLOWSHIP WITH RESPECT TO THE ORDINANCES OF COMMUNION AND BAPTISM AND THE EXAMPLE OF FOOT-WASHING

Dear Elder Mewborn,

The following are some thoughts I have been given along the way, whether from God I know not, on the above subject.

Christ rules the church in righteousness and the result is a brotherhood of love. When man tries to rule the church, the result is a cult of personalities.

Fellowship based on mutual love is wonderful and full of joy unspeakable. Fellowship based on mutual dislike is hateful and full of every evil work.

The church is the beloved bride of Christ. The church is not a court of law. A court of law is only a natural, legal assembly of men. A court of law is not a church meeting no matter where the meeting is held or who is in attendance.

Man cannot take the church into the world, neither can he take it out of the world. Man cannot bring the world into the church. We may try, but failure is certain.

The Spirit of Christ judges righteous judgement and

not according to the appearance. The Spirit of Christ judges no man after the flesh or after the seeing of the eye. The Spirit of Christ reproves not after the hearing of the ear. He that hath not the Spirit of Christ is none of His.

Only God can remove the yoke of the law from our neck and replace it with the yoke of Christ. No man can ever put the yoke of the law back on the neck of one who has had it replaced by the yoke of love. One wearing the yoke of the law is unequally yoked to one that is wearing the yoke of Christ.

Drinking wine and eating unleavened bread is a type and shadow of true communion which is communion of the Holy Spirit. When blessed, we can eat His body and drink His blood, although He is at the right hand of the throne of God. When blessed, we can commune with a brother that is literally a thousand miles away. Drinking wine in memory of Christ's blood and eating unleavened bread in memory of His broken body is true communion. Drinking wine and eating bread without this memorial of His broken body is not communion. God ordained every instance of spiritual communion before the world began. No man, or assembly of men in any capacity, has any control over true communion, which is communion of the Holy Spirit.

When Christ blesses us to exalt a brother above ourselves, we have washed that brother's feet. When we are blessed to wash our brother's feet in true humility, we wash our Saviour's feet for in that we have done it unto the least of these His little ones, we have done it unto Him. When blessed, I can wash your feet with you in North Carolina and me in Texas. No man has control over true foot washing anymore than he has control over true communion.

Water baptism is a type and shadow of the only true baptism which is baptism with the Holy Ghost and with fire. (See Matthew 3:11.) Only Christ can baptize us in the **River of Life** that flows from the throne of God. **He alone** administers that sacred rite.

There is but one church book. God in His marvelous grace and infinite mercy inscribed the name of every member of the church in the Lamb's book of life before the world began. No man can add to or take from the church roll.

The doctrine of predestination was given by God only to the church to describe the immutable power

and everlasting glory of God. To the child of God, predestination is a reason. To Satan predestination is an excuse. There is a difference.

In one sense, we cannot go the church. The church is already within us, even in our heart and soul, if we are children of the living God.

(Elder) Lynwood Jacobs
Route 8, Box 480
Orange, Texas 77630
Tel. 1-409-886-7030

EDITORIAL

THE YOKE OF LOVE

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. **TAKE MY YOKE UPON YOU, AND LEARN OF ME;** for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11:28-29.

This is Christ speaking and it is not an invitation to humanity and the sinful flesh of this world and its kind. It is a command which is addressed only to the ones who are already in labour and heavy laden. This yoke that was in Christ was already in them. Otherwise, there would be no desire to go to Him. There would be a yoke in them also as there was in Christ. Sometimes it is quoted that Christ bore the sins of his people upon His own shoulders, but let's see what Peter wrote about it. 1st Peter 2:23 & 24 reads, "Who, when He was reviled, reviled not again; when He suffered, he threatened not; but committed himself to Him that judgeth righteously; who his own self bare our sins in His own body on the tree, that we, being dead to sins should live unto righteousness: by whose stripes ye are healed." Surely enough, those oxen that were pulling the Ark of the Covenant were typical of a believer in the Lord Jesus Christ. We suffer here in sin and Christ suffered here for our sins, if truly we were chosen in that number that His Father gave to his Son before the foundation of the world. Christ bore the sins of this church, the bride, the Lamb's wife, in His own body as Peter wrote. It is a much greater yoke that Christ carried in His own body than it was for those

oxen that had to bear their burden. A yoke that is within is much greater than one that is without. A burden that is carried on one's own shoulders may be laid down, but Christ never laid down that yoke that He carried for His bride, the Church, the Lamb's wife. It was carried in His own body. His people, likewise, have to carry their burden or yoke within themselves (their own bodies) also where it, too, cannot be laid down for it is a yoke that is within for it is in the heart. Notice that Christ said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Notice, too, He said that His people are heavy laden. It is not on their shoulders anymore than it was on Christ's shoulders. For it is written, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:10. Notice that the belief is in the heart! It does, however, make one feel better when he expresses it with his mouth, but the real yoke is in the heart where the belief is. Without this yoke there is no desire to express anything. It is that yoke of love in the poor sinner's heart that brings on that desire to express it with his mouth. There has to be a burden put there, and one be heavy laden, before there is anything expressed by the mouth. This terrible load of all the sins of His people was borne by Christ all the time that He was here upon the shores and sands of this time world, and it was borne in His own body, as Peter writes. That load was a far more greater burden in his own body (in His Heart) than it would have been on His shoulders. That which is within us in our hearts) is far more burdensome than that which is without.

This yoke of love was in the Patriarch David, for everytime that Saul tried to kill David, David returned this bad treatment to Saul with kindness. This was because this yoke was within David's heart. Saul sought continually to kill David, but David had two seemingly clear cut opportunities to kill Saul and he (David) refused, even as Christ returned good for evil each time the people mistreated Him. That yoke of God's love in David's heart restrained him each time from killing Saul. Saul's son, Jonathan, sought every way he could to protect David and show his love for David. Saul's daughter married David and tried everytime she could to protect David, for she, like her brother, Jonathan, loved David. This was because there was a yoke of love in David, and, like Christ, it was a yoke of love. Saul

was greatly afflicted with jealousy, malice, hate and prejudice, and wanted to get revenge against David. Yet, this yoke of love that was in David's heart won out over Saul who died upon his own sword. This incident bears out the solemn truth from God's word as expressed by the Apostle Paul in Romans 12:19, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord."

There are many instances in the scriptures in which this yoke of love is made manifest. One good example is when Paul and Silas were cast into the inner prison. God sent "A great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosened." Acts 16:26. "The keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew his sword, and would have killed himself, supposing that the prisoner had been fled." Acts 16:27. "But Paul cried with a loud voice, saying Do thyself no harm; for we are all here." Acts 16:28. Then the keeper of the prison inquired, "What must I do to be saved?" Paul and Silas said, "Believe on The Lord Jesus Christ, and thou shalt be saved, and thy house." Acts. 16:31. "Paul took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Acts. 16:33. The magistrates wanted to free them, but Paul said "No," for we were tried and placed in prison publicly and we are not going to be put out privately. Think of the yoke that Paul and Silas had to bear. What would we have thought or done under similar circumstances? But this was the yoke of love that was in Paul and Silas' hearts and the Lord came to their rescue, as Christ said that He would do for all those who are made to come unto Him hungering and thirsting after righteousness. No one can come hungering and thirsting after righteousness except the Father is drawing him. One cannot put that hunger and thirst after righteousness in his own heart. That command was only given to the Lord's people and they are just as sure to hunger and thirst after it as they are to breathe because God does not give His people a command like that without making sure that they obey His command for His work is not done in vain.

Another beautiful example of this yoke of love shown through mortal man as Christ showed it when

He was here on earth was the stoning of Stephen to death or Stephen's martyrdom. "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Acts 7:55. Of course, here again, this yoke of tribulation is made manifest, but in Stephen's heart, like Jesus, it was a yoke of love.

Another good example of this yoke of love of having to suffer, being innocent, is that of Peter. This yoke of love was bearing down hard when he too was in prison. Here it was made manifest for the Lord sent His Angel to him. The Angel told Peter to rise up quickly and the chains fell off from his hands. The Angel told him to dress and put on his shoes. He did this and when they got to the gate, it opened, on its own accord. Peter then saw that it was not a dream, but that all was in reality. Peter went on to where they were praying for him, and he knocked on the door. A damsel, Rhoda, came to the door. Peter asked her to let him in. She ran to tell them, and they could not believe it, even though they were praying for this very thing. Finally, they let him in and he explained to them how the Lord had sent His Angel, and had delivered him. Here again was a great manifestation of the yoke of love as Peter, like Paul and Silas, had to lie in chains, yet being innocent. There is the yoke, but God manifested His love to more than balance it off.

That yoke has always gone along with the Lord's people wherever they are found here in the earth or time world. It will always be so. John the Baptist testified in the Spirit to the people who were surrounding him in expectation whether he was the Christ, or not, saying, "I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire." Luke 3:16. The Holy Ghost here corresponds to that love and that fire corresponds to that yoke. So all these scriptural characters had to be baptized with the Holy Ghost and with fire, just the same as they had to wear this yoke of love. It was in their hearts, not on their shoulders where they could lay it down. This is a yoke that cannot be possibly laid down. It is a yoke of love and where there is no yoke there is no love. The Lord provides them both, as He did with David, Paul, Silas, Peter and Stephen.

Another very good example of this yoke of love is

when God told Satan that he could deal with Job. God told Satan, "Behold, he is in thine hand; but save his life." Job 2:6. Then Job's wife said unto him "Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Job 2:9,10. Hence, one has to have the yoke as well as the love. God who is love prepares this yoke that is imparted from His Love for His people. Job is an excellent type of the church. The people of God, like Job, have one trouble right after another, but the Lord delivers them out of them all. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psalms 34:19. The Lord not only delivered Job, but likewise Paul, Silas, Peter, David, and many others. It takes this yoke to draw one to Christ. Without it, there is no interest. Where there is no interest, there is no love. As Job told his wife, "Shall we receive good at the hand of the Lord, and shall we not receive evil?" Job 2:10

This yoke was certainly in Jonah who was made so humble that he told the mariners, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you." Jonah 1:12. "Nevertheless the men rowed hard to bring it to the land" to avoid this terrible treatment to him, but the storm got worse. Finally, they threw him overboard where God had already prepared a great fish to swallow Jonah. It was here that this great love as well as this yoke were made manifest for it was here that Jonah was blest or enabled to say those immortal words by the grace of God, "I will pay that that I have vowed. **SALVATION IS OF THE LORD.**" Jonah 2:9. One cannot say that with a heart full of faith and a Spirit full of love and truth until that yoke has performed the work God purposed for it to perform. Without this fire there is no Holy Ghost, and without this yoke, there is no love. No wonder, Paul could write for, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." Romans 5:3,4. It was through God's course of action in this manner that all these scriptural characters could have a hope. It has to come with everyone just like Paul describes it. That is, it has to come through the school of grace, not only to them, but to you and me, if we truly belong to Him.

Another very good example of this yoke of love was Daniel, who was thrown into the den of lions because he would not cease his praying to the Lord each day. There was the yoke, but God provided the love. The lions' mouths were shut, and they could do him no harm. The Lord not only closed the mouth of those lions, but He also saw to it that those people (his enemies) who cast him in there were themselves instead thrown to the lions that crushed their bones.

Another example is the trial of the three Hebrew children who would not bow to the king's command. They, like Daniel, had to suffer the yoke first, but God blessed them wonderfully. Next came the blessing of the Holy Ghost to bless them to walk about in that fire without even their clothing having the smell of fire upon them. When the old King came to see what took place with them, he also saw One (a fourth) walking with them in the fire like unto the Son of God. Here, like Daniel, they were doubly blest, for they not only had the Son of God walking with them, but those people (their enemies) who put them in the burning fiery furnace were thrown in and the fire had control over them and burned them up. So the yoke must go along with the love.

No more beautiful portrayal of an example of this yoke of love that can be found throughout the scriptures than that of Solomon when he was brought to decide the real mother of that living child. It was really bearing down hard on him as well as the true mother when it fell his lot to make that determination. The wisdom of God that was displayed in that yoke that was in both Solomon and that true mother is always true in every respect. Solomon had asked the Lord, "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" II Chron. 1:10. God had prepared the hearts of both Solomon and the Apostle James to receive this wisdom in that yoke of love. James said, "My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

It any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith,

nothing wavering." James 1:2-6.

Soloman asked the Lord in faith and his prayer was granted. He was already wearing that inward yoke, as well as the true mother, when the two women "Stood before him" and she said, "this woman's child died in the night; because she over laid it. And she arose at midnight and took my son, etc." 1st Kings 3:19,20. The other woman (mother) said, "Nay, but the living is my son, and the dead is hers, etc." God's wisdom in Soloman declared, "Bring me a sword. Divide the living child in two, and give half to the one, and half to the other." The true mother stepped forward, pleading for the life of her child. Here is that yoke. The false mother said, "Let it be neither mine nor thine, but divide it." Then came the love. Soloman said, "Give her the living child, and in no wise slay it: she is the mother thereof." 1st Kings 3:27.

"Take **my yoke** upon you and learn of me." You see, Christ had a yoke (He said, "**MY YOKE**") to bear also, as well as His brethren, only His yoke was far more greater than any one, for He had the burden of the whole church of His Father collectively in Him and He knew His future. That is, He knew all about that dreadful, appointed hour as well as that terrible death He would have to undergo before it all took place. With us we only know it is coming. Just when and the way or manner, we do not know. The burden of our own sins are in us individually, but the burden of the sins of all the church was in Him collectively. The depth, height and breadth of this love no man will ever be able to comprehend.

Isaiah in prophecy describes the Lord Jesus Christ with this yoke as the sin-bearer of God's people nearly 800 years before the Messiah was actually born here in the time world. In bearing the sins of the church collectively, he says, "He is despised and rejected of men; a man of sorrows and acquainted with grief; he was despised and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him. The Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He

openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken. He made His grave with the wicked, and with the rich in his death; because He had done no violence, neither was any deceit His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, etc." Isaiah 53:3-10.

That yoke that Peter wrote about was with the Lord Jesus Christ all the days of his sojourn here in this sin-cursed world, but as Peter wrote, Christ always returned good for evil. In the Garden of Gethsemane and in His prayer in the 17th Chapter of John, the feeling of this yoke is expressed in abundance. He spoke of this yoke there as His cup in His prayer in the Garden. He asked His Father to let this cup pass, nevertheless, not my will, but thine be done. Christ preferred His Father all the way in everything, even here in death. All this yoke that He had to bear all during His stay was in that cup. Likewise, all His enjoyment or pleasure that His Father had given Him was in that cup. Even this death that He had to undergo for the sins of His church, His bride, was in this cup. Notice in particular in this prayer in John 17, verse 9, that He said, "**I PRAY FOR THEM: I pray not for the world, BUT FOR THEM WHICH THOU HAST GIVEN ME: FOR THEY ARE THINE.**"

In this prayer, as recorded by Luke, He asked the Father to forgive them who were nailing Him to the cross, saying, "Father, forgive them; for they know not what they do." Luke 23:34. Here is the **LOVE** that is revealed all through His life. His yoke had to be suffered to the extreme, and most especially in His death. He drank that bitter cup that His Father had given Him but with that **LOVE BEING MANIFESTED SO STRONGLY EVEN IN DEATH.**

The great question in my heart today is, "**HAVE I EVER SUFFERED ENOUGH TO CLAIM TO BE AN HEIR OF GOD AND A JOINT-HEIR WITH CHRIST, AND FLESH OF HIS FLESH AND BONE OF HIS BONE, CREATED IN HIM UNTO GOOD WORKS WHICH GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM, AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US?**" All of these

thoughts make one not only wonder but is also made to fear and doubt that his suffering here may not have been sufficient. One knows that all his worthiness is in Christ; however, He knows that he can do no good of himself. He can bear no fruit of his own innate nature that will be accepted by the Father. All acceptable fruit that grows on those branches must come up through that **VINE WHICH IS THE LORD JESUS CHRIST**. The Father saw to it that His Son bear all that burden and drink every bit of what was in that cup, but He also saw to it that all praise, honor and glory just must go to His Son. No wonder Paul wrote that "He that glorieth, let him glory in the Lord." 1st Cor. 1:31. He quoted these same identical words in 2nd Cor. 10:17. All fruit that is acceptable unto the Father just must come up through that **LIVING VINE, the Lord Jesus Christ**. All the Lord's people that the Father gave to the Son, and the ones Christ prayed for are somewhere on the branches (the militant church) that have come up through that **VINE, WHICH IS CHRIST**. All fruit of the **SPIRIT** (love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance) **HAS TO COME UP ALSO THROUGH THAT VINE, WHICH IS CHRIST**.

Christ did not bear that yoke while here in vain. Neither did He drink all of the bitterness that was in that cup in vain. His Father has seen to it that he that glorieth in any other god just must glory in vain.

His Father saw to it also that His Son come out of that grave on that memorial day, and prove to all believers that He was, indeed, the One who was crucified by showing Thomas saying, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side. etc." John 20:27. He had already, as recorded in the 17th Chapter of John, asked His Father to restore the glory to Him that He had with His Father before the world was, and I believe that when He left this sin-cursed earth that the Father did that very thing, and that He is now seated at the right hand of God in the glorified state, ever making intercessions for that church, the bride, the Lamb's wife, for whom He suffered that yoke all the days of his life here and drank that bitter cup to its last dregs (See Isaiah 51:22) for them. No wonder, the Father sees to it that all honor both in Heaven and in the earth just

must go to His only begotten Son, our everlasting Lord and Saviour.

Geo. A. Fulk
March 7, 1984

OBITUARIES

ELDER FERNIE WOOD

With a feeling of sorrow and unworthiness, I will attempt to pen down the obituary of a dear member, brother in Christ. Assistant Clerk and Elder, Fernie Wood.

Through the union of Brother and Sister Paul and Dunnie Wood, a son was born on August 15, 1923, and his name was Fernie Wood. On March 10, 1984, God called Elder Wood home from this world of sin and sorrow making his stay here 60 years, 6 months and 25 days.

July 26, 1942, Fernie Wood was married to Doris Pickett, and to this union were born four children, a daughter, Paula Wood Havenstein, three sons, Joseph Dwight Wood, Bruce Wood, and the Reverend Phillip Wood. Elder Wood was a devoted husband, father, grandfather, church member, deacon, Assistant Clerk of the White Oak Primitive Baptist Association and Assistant Pastor of Davis Memorial and Southwest Primitive Baptist Churches. His wife, Doris, his children, five grandchildren, one sister, and three brothers were left behind to mourn his passing.

Elder Wood was first united with the Primitive Baptist Church at Muddy Creek, Duplin County, North Carolina, on December 14, 1948. In April of 1969, he moved his membership to the Lower Black Creek Church in the Black Creek Association. Elder Wood could not hide the burden that was upon him and on March 7, 1970, was called on to relieve his mind; also he was blessed to open conference that same day with song and prayer. Later on Elder Wood moved his membership back into the White Oak Primitive Baptist Association. His name was placed on the Church Book at Maple Hill Church where it remained until his death.

Elder Wood served as deacon at Maple Hill Church, Assistant Pastor of Davis Memorial and Southwest Primitive Baptist Churches and also served as Moderator of the White Oak Primitive Baptist Association.

Elder Wood was blessed to expound upon the mercies and love of God, and he believed and preached of the God who predestinated all things from the beginning of time through the end of time. Elder Wood was blessed with a beautiful, melodious voice for singing, and was blessed to travel among the sister associations and churches from the Blue Ridge mountains to the Atlantic Ocean shores, and was loved by those that knew him, as was expressed by those attending his funeral service at the Community Funeral Home in Beulaville, North Carolina, on March 12, 1984. As expressed by the Funeral Director, "It was one of the largest attendances I can ever recall that attended Elder Wood's funeral service." The number consisted of Business Associates, Bankers,

Lawyers, Farmers, Brothers and Sisters from several Primitive Baptist Associations and sister (Independent) churches, friends, family members and loved ones.

We, who are left to mourn Elder Wood's passing, surely miss him, but would not call him back, as we feel and have hope that Elder Wood is asleep in Christ Jesus, awaiting that call, "Come Home my Son, Well done my Faithful Servant."

Written through love, I hope, and at the request of Maple Hill Church, as requested in their conference that the clerk write the obituary.

Therefore, be it resolved, that three copies of this obituary be printed, one copy be sent to **Zion's Landmark**, one copy placed in the church record, and one copy be given to the family.

Elder Owen Kennedy, Moderator
Virgil Davis, Clerk
Written by: Virgil Davis

ELDER JESSE THOMAS WHITLEY

Elder Jesse Thomas Whitley was born to Brother L. Hosea and Eva Harward Whitley on March 19, 1902. He passed away from this life June 2, 1985.

He was married to Sister Lizzie Coble Whitley. To this union were born five children. Three survive, two daughters, Flora Riggs and Sarah Ferrell; one son, Dewey Whitley, two sisters, four brothers and twenty-four grandchildren.

For many years he lived in the bound of the White Oak Primitive Baptist Association. He united with the church at North East, Onslow County, N.C. He was ordained to the full work of the ministry January 2, 1966. He later joined the church at Davis Memorial also in the White Oak Association.

He and Sister Whitley afterwards bought a home in Stanly County, North Carolina, and moved there and lived there until his death.

He moved his membership from Davis Memorial Church to Running Creek Church near his home. Because of some confusion there he was out of the church for a while. He later offered to Lawyer's Springs Church in as humble a manner as you ever say anyone come. Sister Lizzie offered the same day. They were received in full fellowship. We at Lawyer's Springs Church enjoyed them being with us. His preaching was a sound as could be. His health was very poor. If he was not at church meetings, you knew he wasn't able to come. He told us that his last years were the happiest ones he had ever known in the church. We were so thankful he could feel at home with us.

He was very ill the last little while of his life in Albemarle Memorial Hospital, Albemarle, N.C. His funeral was held at Hartsell Funeral Home in Albemarle, N.C. by Elder W.C. Edwards and his cousin, Elder Calvin Harward. It was said at his funeral that if all were as honest as Brother Whitley, we would not need locks on our doors. His body was laid to rest in Running Creek Primitive Baptist Church Cemetery near his home beneath a mound of flowers.

We at Lawyer's Springs will miss him. We feel a great soldier has gone to rest.

We send our deepest sympathy and love to Sister Whitley, the children and all the family.

Resolved, that we place a copy of his obituary on our church book, send on to the family, and one to **Zion's Landmark** for publication.

lication.

Approved in conference July 27, 1985.

Elder James T. Jones, Moderator
Vivian Jones, Clerk
By: Floy Jones

IN SACRED MEMORY OF MY BELOVED HUSBAND, ELDER ISAAC SHEPARD

Isaac W. Shepard and I were married on October 27, 1934. He passed away July 15, 1984, but he is not forgotten. He was in and out of the hospital so many times. It was in the latter part of the month of May, last year, 1984, when I was in my kitchen, standing by the chair where he was sitting at that time. He was begging God for help. He cried out, saying, "If I go first, what will become of Blanche?" It seemed that a Voice came through the house top and said, "God will take care of you!" Now, why should I worry, but I do.

So many times while my husband lived here and was suffering so badly, I was made to say,

"Father I stretch my hands to thee,
No other help I know;
If thou withdraw thyself from me,
Ah whither shall I go."

It has been a year since he passed away on July 15, 1984. Elder Owen Kennedy, Elder J.B. Williams and Elder Jack Hawkins conducted his funeral service.

I miss seeing the precious brothers and sisters in Christ and friends that I use to see at the associations and church meetings. I still love them very much. I still hope that I am their sister in Christ Jesus, the Saviour of poor sinners.

Written by his wife,
Blanche Shepard
Richlands, N.C.
July 21, 1985.

IDA RUSSELL BELL

"My beloved spake and said unto me, Rise up, my love, my fair one, and come away." Songs of Sol. chapter 2, verse 10. It has pleased our Heavenly Father to call from our midst our beloved sister, Ida Russell Bell.

It is with much fear and trembling that we attempt to write her obituary as requested by Indian Fork Primitive Baptist Church, at Culloden, West Virginia. May God lead, guide and direct our minds that we write something that will be of comfort to her church, family and friends.

Sister Ida Russell Bell was born March 14, 1896, in Kanawha County, West Virginia, and passed away March 6, 1985, making her stay here on earth 88 years, 11 months and 23 days. She was the daughter of the late James Madison Russell and Margaret

Carick Robinson Russell. She leaves to mourn their loss, two sons Ronald E. Bell, Texas, and Russell E. Bell, St. Albans, West Virginia. Two daughters, Genevieve McDaniels, Hurricane, West Virginia, and Fannie Margaret Beane, St. Albans, West Virginia, along with eight grandchildren and twelve great grandchildren, a host of loving friends, brethren and sisters of the church.

Her husband, Elder Rommie C. Bell, preceded her in death September 16, 1973. She and Elder Bell were baptized in the year 1923 in the Indian Creek Association by the late Elder J.H. Keaton, later joining the Mates Creek Association. She was a charter member of the Indian Fork Primitive Baptist Church, Culloden, West Virginia, and remained there until her death, making her a member of the Primitive Baptist Faith 62 years.

She was blessed to attend her church regularly and the church was truly her meat and drink. She was blessed to attend her church the last Sunday she lived. She was a faithful soldier, a firm believer in the doctrine of the predestination of all things, fully depending on the all-wise God for His grace to keep, guide, and direct her steps. She was truly a mother of Israel.

To know Sister Bell was to love her. She was endowed with much patience, compassion and love for her fellowman, never speaking harmful of anyone.

Her funeral service was conducted March 9, 1985, at the Indian Fork Primitive Baptist Church by her pastor, Elder Elmer Smith, and Elder George Flippin of the Laurel Springs Association of North Carolina and Virginia. Her body was laid to rest beneath a beautiful mound of flowers in the Mt. Vernon Cemetery in Teays Valley near Hurricane, West Virginia, to await the second coming of our Lord and Saviour Jesus Christ.

"Peaceful in the grace so low
Thou no more will join our number;
Thou no more our songs shall know
But tis God that has bereft us.
He can all our sorrows heal."

Be it resolved, therefore, that six copies of this obituary be made, one for our church records, one for publication in **Zion's Landmark**, and one for each of her children.

Done by order of Indian Fork Primitive Baptist Church while in conference session on Saturday, the 6th day of July, 1985.

Elder Elmer Smith, Moderator
Norman Bird, Clerk
Madge Graham, and
Mildred Stanley, Committee

ALLIE STEVEN COBB

Burlington Primitive Baptist Church, Alamance County, North Carolina, wishes to bow in humble submission to the will of our Heavenly Father, who saw fit to call from our midst our brother, Allie Steven Cobb, Route 2, Burlington, North Carolina, at the age of eighty-six (86) years.

Brother Cobb died Friday, January 18, 1985, at 4:30 p.m. at the Memorial Hospital, Burlington, North Carolina. A native of Caswell County, he was a retired farmer. He was the husband of the late Jennie Lee Page Cobb and the late Eleanor Pearce Tingen Cobb. He

was the son of the late John Curry and Lena Underwood Cobb. Brother Cobb joined Burlington Primitive Baptist Church, Burlington, N.C., on September 27, 1936, and was baptized the first Sunday in October, 1936. He was baptized by his pastor, Elder A.B. Barham. His first wife, Jennie Lee Page Cobb, was also a member of Burlington Primitive Baptist Church, as well as his second wife, Eleanor Pearce Tingen Cobb. All three of them were faithful members of our church.

His funeral service was held at the Burlington Primitive Baptist Church by Elder John Lee, Burlington Primitive Baptist Church, and Elder Wallis Smith, Pastor of Bush Arbor Primitive Baptist Church. His body was laid to rest at Pine Hill Cemetery beneath an array of beautiful flowers.

Survivors of Brother Cobb include three daughters, Mrs. Clarence (Verdie) Billings, Burlington, N.C., Mrs. Mickey (Hazel) Crouse, Burlington, N.C., Mrs. Bobby (Faye) Overman, Burlington, N.C., three (3) step daughters, Mrs. Lula Mae Routh, Franklinville, N.C., Mrs. Sam Glosson, Graham, N.C., and Willard Cobb, Graham, N.C. Two (2) step sons, Robert Tingen, Snow Camp, N.C., and Larry Tingen, Graham, N.C. Four (4) brothers, Arthur Cobb, Burlington, N.C., Chester Cobb, Burlington, N.C., Vester Cobb, Reidsville, N.C., and Charlie Cobb, Elon College, N.C., 13 grandchildren, 11 great grandchildren, 17 step grandchildren and 14 step great grandchildren are also left behind to mourn his passing.

It is, therefore, resolved by the church that three copies of this obituary be made, one for the family, one for our church record and that one be sent to **Zion's Landmark** for publication.

Done by order of Burlington Primitive Baptist Church, Burlington, North Carolina.

Elder John Lee, Moderator
Marvin Rice, and
Morris A. Apple, Committee

ERVIN HENRY DUPREE

It is with much sadness that we attempt to write the obituary of Brother Ervin Henry Dupree. He was born October 21, 1910, in Wake County, North Carolina, the son of the late Hurley and Marandia Dupree. On July 5, 1930, he married Miss Ethel Jones, and to this union were born one daughter, Mrs. Lois Lawhorn, Garner N.C.; and four sons, Richard Dupree and Douglas Dupree, Raleigh, N.C.; Robert Dupree, Garner, N.C.; and Dickie Dupree, Wake Forest, N.C.

On Saturday before the first Sunday in April, 1953, Brother Ervin Dupree came before the church at Fellowship, Johnston County, N.C., while in conference, asking for a home. He was gladly received and was baptized on Sunday by his pastor, the late Elder Shephard Langdon. He remained a faithful member as long as he lived. He was disabled the last two meetings before he died.

Brother Ervin Dupree and Brother Charlie Langdon were ordained as deacons the first Sunday in November, 1953. He served as deacon well in a meek and humble manner. He believed the doctrine of Salvation by grace and grace alone, not of the works of man, but of God who doeth all things after the council of His own free will.

He was chosen as clerk the first Saturday in March, 1964, and he served in the capacity of this office well as long as he lived.

Old Fellowship Primitive Baptist Church feels a great loss as well

as the many other churches he was so faithful to attend. We feel and believe our loss is his eternal gain.

The number of people who went to his home and to the funeral home, as well as the beautiful flowers, were a living testimony of the high esteem in which he was held.

His funeral service was held at his home church, Fellowship, in Johnston County, N.C., on April 17, 1985, conducted by his pastor, Elder Curtis Parrish, Elder S.J. Sauls, and Elder J.M. Mewborn. Interment was in Fellowship Community Cemetery, nearby.

Surviving are his wife Mrs. Ethel Jones Dupree, one daughter, four sons, ten grandchildren and five great grandchildren. He also leaves behind two brothers, Louis Dupree and Haywood Dupree, Willow Spring, N.C.; four sisters, Sister Annie D. Dean, Fuquay-Varina, N.C., Mrs. Erma Myatt, Selma, N.C., Mrs. Dolly Hargis, Route 2, Willow Spring, N.C., and Mrs. Connie McIntosh, High Point, N.C.

Be it resolved, therefore, that three (3) copies of this obituary be made, one be given to the family, one for the church record, and one be sent to **Zion's Landmark** for publication.

Done by request of the church in conference May 4, 1985.

Elder Curtis Parrish, Moderator
Thomas Whitley, Clerk Pro-Tem
Clyde Parrish, Mae Belle Roberts, and
Tunie E. Whittington, Committee

DEWEY CARVER

By the request of the members of the Flat River Primitive Baptist Church, Person County, North Carolina, it is with much fear and trembling that I attempt to write the obituary of our beloved brother, Dewey Carver.

On April 28, 1985, God saw fit to call our beloved brother, Dewey Carver, from this world of trials, troubles and tribulations. He was born on June 17, 1912, making his stay here on earth 72 years, 7 months, and 16 days. Brother Dewey was the son of late Brother Lem Carver and late Sister Lonie Tingen Carver. He was betrothed to Gracie Long on September 12, 1933. In this union he was blessed with two daughters, Phyllis Cole, and the late Betty Lunsford; one son, Ted Carver, and four grandchildren.

His funeral service was held at Brooks and White Chapel, Roxboro, N.C., by Elder Jack Hawkins and Minister Charles Smith at 2:00 p.m. on Wednesday, April 30, 1985. His body was laid to rest at Person Memorial Cemetery where it awaits the second coming of our Lord Jesus Christ.

Brother Carver joined Flat River Primitive Baptist Church on Sunday, August 10, 1958, and was baptized in a pond near Surl Primitive Baptist Church by Elder L.P. Martin, his pastor.

He was a faithful follower of the church and the Lord's people and attended regularly as long as his health permitted. Brother Dewey was a shy person, but he loved the church and enjoyed seeing the beloved members of like faith. It was not easy for him to walk among the children of God, but the love he had for them gave him the humble courage to go.

I recall one visit to his home when his nerves were failing him to cope with this world of woe. He talked about his belief to me that day. He believed in the doctrine of the predestination of all things and the Doctrine of Salvation by Grace and Grace alone. As he talked, the love of God shone in his eyes. The light in them was so bright and peaceful that it would have made even the darkest dun-

geon become a peaceful meeting place for the children of God. If only I could feel for one second what I believe I saw in his face that day, I know I would be truthfully happy. He was beautiful to me and it is the way I shall always remember him.

We extend our deepest sympathy to his family. Our loss is his eternal gain.

Be it resolved, that a copy be sent to the family, one to be sent to the **Zion's Landmark** for publication, and one be placed in our church records.

Done by the order Flat River Primitive Baptist Church in conference May 25, 1985.

L.P. Martin, Moderator
Linda Davis, Committee

ALICE SUE ADCOCK

We, the members of Oak Grove Primitive Baptist Church, at Cary, Wake County, North Carolina, desiring to be submissive to the Will of Him who saw and declared everything from the beginning of time and who doeth all things well according to the counsel of His own will and purpose, do submit the following lines in memory of our beloved sister in the Lord, Alice Sue Adcock

Sister Alice Sue (Wagoner) Adcock was the daughter of John Henry and Sallie Bell Wagoner, Person County, North Carolina, where she was born on December 24, 1912. She passed away from this life on January 13, 1985, in the Western Wake Hospital, Apex, North Carolina.

She was first married to Mr. Henry C. Clayton on June 27, 1930. To this union were born three children, two girls and one son. The daughters are Mrs. Alma Cash and Mrs. Clydie Lewter, Apex, N.C. The son, Henry N. Clayton, is now deceased. Her first husband, Mr. Henry C. Clayton, died in August, 1936. She later married Mr. Joseph Adcock on February 7, 1946. To this union was born one son, Kirby Steve Adcock. He died in September, 1970. Sister Adcock also leaves behind to mourn her passing two sisters, Mrs. Ollie Gregory, Apex, N.C., and Mrs. Roy Gardner, Durham, N.C. a brother, Doyle Wagoner, Pittsboro, N.C., with 7 grandchildren and 7 great grandchildren.

Sister Adcock united with the church at Oak Grove, Wake County, North Carolina, on November 26, 1961. She served as our church clerk from February 15, 1970, to May 20, 1984, and she served in the capacity of this office well. She loved her church and was never absent except for sickness.

Her funeral service was held at Apex Funeral Home, Apex, N.C., by Elders S.J. Sauls and her pastor, Elder T. Allen Johnson. Her body was laid to rest in Mount Gilead Baptist Church Cemetery, in Chatham County, North Carolina, beneath a beautiful mound of flowers.

Oak Grove Church requests that a copy of this obituary notice be sent to her family, one be placed in our church record book, and one copy be sent to **Zion's Landmark** for publication.

Done by order of the church on the third Sunday in June, 1985, while in conference.

Elder T. Allen Johnson, Moderator
Bessie Jo Pittman, Clerk
Sister Pauline Jones, and
Brother Connie Clayton, Committee

LILLIE MAE WESTER SMITH

On Saturday March 9, 1985, the Good Lord saw fit to remove from our midst, Sister Lillie Mae Wester Smith. She was born on October 15, 1911, to Archie and Sarah D. Smith in Harnett County near Angier, North Carolina. She married Mr. Jimmy Smith on March 24, 1928. To this union were born one son, Fred R. Smith, Martinsburg, Virginia, and one daughter, Geraldine S. Ward, Ontario, Canada.

Sister Lillie united with Willow Springs Primitive Baptist Church, Willow Spring, Wake County, North Carolina on the 4th Saturday in October, 1965, and was baptized the following day by her pastor, Elder T. Floyd Adams. She attended church as long as her health permitted her to go.

Sister Lillie passed away on Saturday, March 9, 1985. Her funeral service was held at Sugg Funeral Home Chapel, Fuquay-Varina, North Carolina on Wednesday, March 13, 1985 at 1:00 p.m. by Minister Mike Barrett.

Interment was in the Smith Family Cemetery beside the resting place of her husband, beneath a beautiful mound of flowers.

She leaves to mourn her passing, a son, a daughter, six grandchildren and five great grandchildren, along with a host of friends.

The church shall miss her. We, the church, extend our sympathy to her family and loved ones.

Done by order of Willow Springs Primitive Baptist Church in conference the 4th Saturday in July, 1985.

Elder J.M. Mewborn, Moderator
Brother J.C. Adams, Church Clerk
Sisters Lillie Kearney, and
Annie D. Dean, Committee

MAUDE COLLINS STILL

It is with a sad heart that I shall attempt to write the obituary of Sister Maude Collins Still at the request of Macedonia Primitive Baptist Church, near Reidsville, Rockingham County, North Carolina.

This precious sister was born in the year 1896 and passed from this life on March 14, 1985, making her stay on earth 89 years. She was married to the late James S. Still, who was born in 1892 and passed away on June 3, 1963. To this union was born one child, a daughter, Mrs. Lois S. Denny. One grandson, Roger D. Denny, one great grandson, Travis S. Denny, are also left behind to mourn her passing.

Sister Still united with Macedonia Church on March 24, 1946. Throughout the nearly 40 year period of her membership in the church, she was a precious, loving sister who always met you with a sweet smile. The writer had known her for a long time and always found her to be the same sweet sister everytime I saw her. Yes, she was a sweet, loving member and loved her church dearly. She attended as long as her health permitted her to do so. She was a true believer in the doctrine of Salvation by the Grace of God.

Her funeral service was conducted at Sardis Primitive Baptist Church by her pastor, Elder Kenneth Hopkins, and Elder W.J. Puckett. Her body was laid to rest beside the resting place of her husband in Sardis Primitive Baptist Church cemetery, to await the second coming of our Lord and Saviour Jesus Christ.

Macedonia Church will surely miss her, but we could not wish her back in the condition that her body was in, but we would say,

"Sleep on, dear sister, and take your rest till Christ shall come back in the clouds of His glory to call for His little ones to carry them to that bright home above to dwell with Him there forever." It is our hope today that she will be one of those that will hear that welcome voice on the bright morn of that eternal day, saying, **"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."** Matthew 25:34.

Our glorious hope is that all her troubles, trials and temptations are over and that one day she will be with Jesus and be forever satisfied. We feel that will be a wonderful day. So we will say, "Sleep on, dear sister, and take your rest." In closing Macedonia Church feels to say that

"A precious one from us is gone,
 A voice we loved is still.
 A place is vacant in our church
 That never can be filled."

Be it, therefore, resolved that three copies of this obituary be made, one for the family, one to be kept in the church book and one to be sent to **Zion's Landmark** for publication.

Written by: Bessie Clark, Church Clerk
Eden, North Carolina.

JOSEPH DANIEL KEARNEY

Our beloved brother, Joseph Daniel Kearney, a Deacon of Mewborn's Primitive Baptist Church, Greene County, N.C., passed away on Friday, February 1st, 1985, at Pitt Memorial Hospital, Greenville, N.C., after having suffered a cerebral hemorrhage just two days prior to his death. He was 68 years of age, at the time of his death.

He was born July 13, 1916, in Shine Township, Greene County, N.C., the 6th child of Elder William Berry and Mrs. Betsy Johnson Kearney. On February 10, 1935, he was married to the former Ethleen Wells, who preceded him in death by 3 years and 10 months, on April 6, 1981. To them were born two children, Mr. Joseph Kearney, and one daughter, Mrs. Faye Kearney Pridgen, both of LaGrange, N.C. Also left behind to mourn his passing are five grandchildren and four great-grandchildren, along with three sisters: Sister Annie Ginn, Mrs. Nellie Carter, and Mrs. Velma Taylor, of Snow Hill, N.C.; and two brothers, Jim Berry Kearney, LaGrange, N.C., and Joshua Kearney, of Snow Hill, N.C.

Brother Kearney's occupation in life was farmer and merchant. For twelve years he owned and operated a general mercantile and supply business in LaGrange, N.C., where he was very successful in this endeavor. He also was a farmer for 31 years and was blessed in this endeavor also.

On Saturday before the second Sunday in July, 1973, he asked for a home with the church at Mewborn's, and was gladly received into the church, with baptism taking place on the following Sunday by his unworthy pastor, the writer of this notice. The church having been given confidence in his gift and calling to the office of deacon, requested and called for his ordination which took place on April 14, 1974. He was blessed in filling this office, we believe, in honor to his God, and in much creditability to himself.

Brother Kearney was a most humble, consistent and devoted follower of Jesus. No deacon in my knowledge was more sound in

the faith and doctrine of absolute predestination and election than Brother Kearney. His gift of a hearing ear that God had given him knew the difference and if there was an uncertain sound from the pulpit, he would be among the first to catch it. God gave him a set of principles and they were carried within him wherever he went, at all times. They were exemplified in his daily walk and conversation. He was a man of sound judgment and incorruptible integrity--in the highest sense of the word, and a true gentleman in every sense of the word. When it came to the gospel order of the church, he could not be induced by any motives of apparent self-interest to compromise truth in the slightest degree or to swerve a hair's breadth from what he believed to be right; yet in all of this, he was kind, gentle and humble in all the relations of life.

The writer of this notice shared a special love with Brother Kearney in our association in the church for a number of years as we were remarkably close and united in our sentiments and principles. Brother Kearney's passing has left a vacuum or void in our little church that has been hard to adjust to.

He was a faithful husband to his wife, Sister Ethleen Kearney, who was constantly sick for about 16 years of her life. No husband was more faithful to his wife than Brother Kearney. He loved his children and grandchildren and it took only one visit in his home to see and behold the unity that existed there. His sister, Mrs. Nellie Carter, will always hold a special place in our hearts for the place God gave her to fill in his home to stand by our deacon during his trials of life.

Brother Joseph D. Kearney was a true man to his friends. He loved his kindred in the flesh, he loved his kindred in Christ, and he loved his own family very much. So great was his devotion to the memory of his deceased wife, Sister Kearney, that he never married another, but was true to her memory as long as he lived. This is no ignoble trait.

At the request of his family, Brother McKinley Gray and I attempted to conduct a memorial service for him at Rouse Funeral Home Chapel, LaGrange, N.C., on Sunday afternoon, February 3, 1985, to a large and overflowing congregation. His body was interred in his family plot in our church cemetery in Greene County, N.C., beside the resting place of Sister Kearney.

We feel that his soul is now resting in the Paradise of God and his body is sleeping that blessed sleep to be awakened in the glorious morn of that great day without clouds to be raised in King Jesus' likeness to shine in blessed immortality forever. While we shall miss him here, yet we could not wish to have him back to suffer again in this sin-cursed world. Our hope is that one glorious day we will be reunited together again forever.

Written at the request of the church

J.M. Mewborn

MEETINGS

ABBOTTS CREEK ASSOCIATION

The One Hundred and Sixtieth Annual Session of the Abbott's Creek Primitive Baptist Association will convene, the Lord's will, on Friday before the fourth Sunday in August, 1985, the dates being August 24, 25, and 26.

Lamm's Grove Church will be the host to entertain the association, but the meeting will be held at Tom's Creek Church, Davidson County, North Carolina. Tom's Creek Church is located about one mile north of Denton, North Carolina, just off N.C. (Route) Hwy. 109. Those coming from the north or south should come Highway 109 to about one mile just outside Denton, N.C., to markers

pointing to the church. Those coming from the east and west should come Route 264 to where it intersects with Route 109. Take Route 109 south to above mentioned markers.

Although cast down, we trust God will cause you to feel our love for each of you. May God continue to grant us that strong faith in His will and in His loving mercy. Our hearts, our love, and our arms are open to all of you.

W.I. (Bill) Atkinson, Clerk
High Point, North Carolina

YELLOW RIVER ASSOCIATION

The Yellow River Association will be held, if the Lord will, with East Atlanta Primitive Baptist Church, Fulton County, Georgia, on the fourth Sunday, Friday and Saturday before (September 20, 21, & 22nd, 1985), in September, 1985.

Directions to East Atlanta Church are as follows:

(a) From I-85 to 285 Bypass to I-20 West, follow I-20 to Moreland Avenue North. Cross under Dekalb and turn right on Dekalb west. Travel two blocks to Degrass Avenue. Turn right on Degrass. Church is located at 191 Degrass Avenue.

(b) Alternate Route as follows: From I-85 exit at North Druid Hills to Briarcliff Road South, pass Little Five Points and take next exit to Dekalb Avenue. Turn right on Dekalb Avenue; travel two blocks to Degrass Avenue. Church is located at 191 Degrass Avenue.

A cordial invitation is extended to our brethren, sisters and friends, especially our ministering brethren to meet with us.

Hewett Fleming, Clerk
P.O. Box 117
Franklin Springs, Georgia
30639-0117

LOWER MAYO ASSOCIATION

The Fifty-Third Annual Session of the Lower Mayo Primitive Baptist Association will be held, if the Lord will, at Russell Creek Church, but to be entertained by Macodonia Church, on October 4, 5, & 6, 1985.

Directions to Russell Creek Church are as follows: Those coming from the north by way of Stuart Va., get on Route 8 and go south for a few miles (approximately 4 or 5 miles) to Road 653. Turn left on Road 653 and go to first black top road on your right. At this point turn right to meeting house on your right. Those coming from the east or south follow Route 704 west to intersection with Route 8. Follow Route 8 north to a point just across Virginia-North Carolina state line in Virginia. At this point turn right on State Road 653. For a short distance to first black top road to your right. Turn right and meeting house will be on your right.

A cordial invitation is given to our brethren, sisters and friends, especially ministering brethren to come and be with us.

Cletus Turner, Association Clerk
Route 1, Box 681
Bassett, Virginia 24055
Telephone: 1-703-673-1019

BLACK CREEK ASSOCIATION

The Black Creek Association will convene, if the Lord will, with Creeches' Church, beginning on Friday before the second Sunday in October, 1985, and will continue through the following Sunday.

Directions to Creeches' Church are as follows: Those coming from the west, take N.C. (Route) 42 to Clayton, N.C. Continue to follow Route 42 toward Wilson, N.C. Go for approximately 12 miles to pointer and turn right. Church is only a short distance on your right. Those coming from the east take N.C. (Route) 222 to N.C. 42. Turn left and follow N.C. 42 for approximately 3 miles. Turn left at pointer. Those coming from the direction of Wilson, N.C., take N.C. 42 west and go for about 21 miles. Turn left at pointer to church on your right. (Note: Church is located about 1 mile east of Intersection of Routes 42 & 39, just off N.C. 42 Hwy.)

We cordially invite all our brethren, sisters and friends to be with us.

Paul H. Carraway, Clerk
Route 2, Box 78
Fuquay-Varina, N.C. 27526
Telephone: 1-919-552-2693

WHITE OAK ASSOCIATION

The White Oak Association will convene, the Lord will, on the Third Sunday, Saturday before, and Monday after, the dates being October 19, 20, and 21st, 1985, at South West Church, Onslow County, N.C., near Jacksonville, N.C. This year, 1985, the association is being entertained by Newport Church.

Directions to South West Church are as follows: Those coming from the north and west follow Hwy. 70 East to Kinston, N.C. At Kinston, take Hwy. 258 East toward Jacksonville, N.C., until you reach Hwy. 53, approximately two miles west from Jacksonville, N.C. Turn right on Route 53 and follow for approximately four miles to church on your right. Those coming from the east, come to Jacksonville and take Hwy. 258 west; follow for approximately 2 miles to Hwy. 53. Turn left and follow for about 4 miles to church on your right. Those coming from the south follow above directions as those from the east or go to Burgaw, N.C. At Burgaw take Hwy. 53 east and follow toward Jacksonville; go past Blinker (Caution) Light at South West to church on your left.

We extend a cordial invitation to all of our brethren, sisters and friends of all our corresponding associations and churches to come and visit with us and visit in our homes. A special invitation is extended to all ministering brethren. We feel that we need all of you.

Virgil E. Davis, Association Clerk
Route 1, Box 264
Richlands, N.C. 28574
Telephone: 1-919-346-5653

MILL BRANCH ASSOCIATION

The Mill Branch Association will be held, the Lord willing, with Tabor Church, Tabor City, North Carolina, beginning on Friday before the first Sunday in November, 1985, and will continue through Saturday and Sunday following.

Tabor Church is located in Tabor City, Columbus County, North Carolina. Those coming on Route 701 by way of Whiteville, N.C., will take 701-Business into Tabor City, N.C. Church will be only a short distance on your left.

We invite all of our brethren, sisters and friends to be with us with a special invitation to our ministering brethren. We sincerely hope that you can come and be with us, as we feel that we need you.

Lucille Beasley, Clerk
Bishopville, South Carolina 29010

SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN SEPTEMBER, 1985

ANGIER UNION will meet with Clement Church, Johnston County, N.C., about three miles west from Four Oaks, Johnston County, N.C. Elder T. Allen Johnson was chosen to preach the introductory sermon and Elder S.J. Sauls is his alternate. (Bobby Daughtry Union Clerk, Princeton, N.C., 27569.)

BLACK CREEK UNION will meet with the Church at Fremont, located in the Town of Fremont, North Carolina. Meeting House is located about four blocks east of U.S. 117 Hwy. on Route 222 East. Elder Delbert Carraway was chosen to preach the introductory sermon and Elder Walter Barnes is his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C., 27801.)

BLACK RIVER UNION will meet with Bethsaida Church, Johnston County, N.C. Church is located about two miles west of Benson, N.C., about one mile off Route 27 Hwy. Elder W.C. Holes was appointed to preach the introductory sermon and Elder R.L. Fish is his alternate. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C.)

WHITE OAK UNION will meet with Newport Church, Carteret County, N.C. Meeting House is located beside U.S. 70-A, in the Town of Newport, North Carolina. Elder Johnnie Carroll was chosen to preach the introductory sermon, and Elder Furney Davis is his alternate. (Virgil Davis, Union Clerk, Richlands, N.C.)

LOWER COUNTRY LINE UNION will meet with Wheeler's Church, Person County, N.C. Wheeler's Church location is about eight miles southwest of Roxboro, N.C., about 1/2 mile off Route 49, near Gordonton. Elder L.P. Martin was appointed to preach the introductory sermon and Elder Burch Wray is his alternate. (Bernard Whitefield, Union Clerk, Carrboro, N.C., 27510.)

LOWER MAYO UNION will meet with Pleasant Grove Church, to be entertained by Spoon Creek Church. Pleasant Grove Church is located in Stone Community, just south of Stuart, Patrick County, Virginia. (Cletus Turner, Union Clerk, P.O. Box 681, Bassett, Virginia 24055.)

MILL BRANCH UNION will meet with Mt. Pleasant Church, Leel County, South Carolina. Church is located just off Interstate 20, near Bishopville. Those coming from east or west on I-20 will turn on Highway (U.S. Route) toward Bishopville. Go for about 500 yards and turn left on first black top road. Go about 2 1/2 miles to church bldg. on your left. (J.D. Wright, Union Clerk, Tabor City, N.C.)

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

Volume CXVIII

September-October 1985

Number 5

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Greensboro, N.C. 27418

THE OCEAN AND RIVER OF GRACE

("There is a river, the streams whereof shall make glad
the city of God." Psalms 46:4.)

Beneath the sacred throne of God,

I saw a river rise;

The streams were peace and pardoning blood

Descending from the skies.

Angelic minds cannot explore

This deep, unfathomed sea;

'Tis void of bottom, brim, or shore,

And lost in Deity.

I stood amazed, and wondered when,

Or why this ocean rose,

That wafts salvation down to men,

His traitors and his foes.

That sacred flood, from Jesus' veins,

Was free to take away

A Mary's or Manasseh's stains,

Or sins more vile than they.

Free to the sinner, dead to God,

Who sought the road to hell;

That trampled on a Saviour's blood,

And on His buckler fell.

Triumphant grace, and man's free will,

Shall not divide that throne;

For man's a fallen sinner still,

And Christ shall reign alone.

(SELECTED)

I *****
96-01-86
WINSTON SALEM NC 27109
PO BOX 7777 REYNOLDA
STATION
NC BAPTIST HISTORICAL

TO ALL SUBSCRIBERS — PLEASE READ

Beginning with this issue of Zion's Landmark, our addressing system has been converted to a new computer method. We ask that each subscriber thoroughly check his or her address for errors or mistakes that might have occurred in the system's change over or transfer from the old system. Please advise us at once if you find that your address is not correctly shown on your label attached to this issue of your paper.

Also, please let us know at anytime when you fail to get your paper. If you have missed any previous copy or copies, drop us a note telling us which one or ones and we will supply the missing number of copies.

J.M. Mewborn
Editor

Would you consider giving Zion's Landmark as a Christmas gift to a friend?

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
Willow Spring, NC 27592

ASSOCIATE EDITOR

George A. Fulk
Greensboro, N.C. 27410

PUBLISHED BI-MONTHLY

Vol. CXVIII September-October 1985 No. 5

\$7.00 PER YEAR -- 2 YEARS \$13.00
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form
3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
Second Class Postage Paid at Benson, NC 27504
USPS 699-220

FIVE-SCORE YEARS (100) OF AGE

David said, "The days of our years are three-score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Psalms 90:10.

No doubt, many of our readers and subscribers are not aware that we have one among the flock today who just recently celebrated a one-hundredth birthday. God has given Sister Nettie H. Wilson, Madison, North Carolina, strength to surpass three score years and ten, four score years and ten, and has strengthened her days here upon this sin-cursed earth for five-score years, or one-hundred years. In the past it has not been the will of our God to bless only a very few here to have this period of time on earth, especially to be clothed in their right natural minds and whose faith and hope is just as bright as it was when she was brought to the church over sixty-seven years ago.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION		
U.S. Postal Service Required by 39 U.S.C. 3685		
1A. TITLE OF PUBLICATION Zion's Landmark	1B. PUBLICATION NO. 6 9 9 - 2 2 0	2. DATE OF FILING Sept. 28, 1985
3. FREQUENCY OF ISSUE Bi-Monthly	3A. NO. OF ISSUES PUBLISHED ANNUALLY 6	3B. ANNUAL SUBSCRIPTION PRICE \$7.00
4. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers)		
Chicopee Road, Benson, N.C. 27504		
5. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OF GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printer)		
P.O. Box 277, Willow Spring, N.C. 27592		
6. FULL NAMES AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR (This item MUST NOT be blank)		
PUBLISHER (Name and Complete Mailing Address)		
Elder J.M. Mewborn, Box 277, Willow Spring, N.C. 27592		
EDITOR (Name and Complete Mailing Address)		
Elder J.M. Mewborn, Box 277, Willow Spring, N.C. 27592		
MANAGING EDITOR (Name and Complete Mailing Address)		
Elder J.M. Mewborn, Box 277, Willow Spring, N.C. 27592		
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.) (Item must be completed.)		
FULL NAME COMPLETE MAILING ADDRESS		
Elder J.M. Mewborn P.O. Box 277, Willow Spring, N.C. 27592		
8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)		
FULL NAME COMPLETE MAILING ADDRESS		
NONE NONE		
9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 4212 DMH only) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one)		
(1) HAS NOT CHANGED DURING PRECEDING 12 MONTHS (2) HAS CHANGED DURING PRECEDING 12 MONTHS (If changed, publisher must submit explanation of change with this statement.)		
10. EXTENT AND NATURE OF CIRCULATION		
A. TOTAL NO. COPIES (Net Press Run)	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST FILING DATE
1. Sales through dealers and carries, street vendors and counter sales	1272	1277
2. Mail Subscription	1172	1177
C. TOTAL PAID CIRCULATION (Sum of 10B1 and 10B2)	1172	1177
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	60	60
E. TOTAL DISTRIBUTION (Sum of C and D)	1232	1237
F. COPIES NOT DISTRIBUTED		
1. Office use, left over, unsolicited, spoiled after printing	40	40
2. Return from News Agents	n/a	n/a
G. TOTAL (Sum of E, F1 and 2—should equal net press run shown in A)	1272	1277
11. I certify that the statements made by me above are correct and complete		
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWN		
J. M. Mewborn, Editor		



Nettie H. Wilson

When asked what she would desire most could it be the Lord's will to let her live another one-hundred years, Sister Wilson says, (with hand pointing upward), "More, More, More of the knowledge and understanding of His glorious doctrine and truth." How wonderful it is to see one of God's little children kept staunch in this faith as Abraham of old, yet with an active mind to the extent that she can still "labour, working with her hands the thing which is good, that she may have to give to him that needeth." Ephesians 4:28.

We are publishing below a tribute of respect that was prepared by her life-long friend and companion in the church, Mrs., Elizabeth C. Edwards, Raleigh, N. C., along with a nice tribute of respect in her (Sister Wilson's) behalf that appeared in **THE MESSENGER**, a weekly periodical published in Madison, N. C., on October 10, 1985. We feel that you will appreciate reading them.

We would like to take this opportunity to express our appreciation to Sister Jean Vaughn (Mrs. Talmadge) for her assistance to us in getting this material together as

well as the photograph of her mother. Sister Vaughn is a member of Sardis Church, the same church as her mother's membership.

J.M. Mewborn, Editor

**A MOTHER IN ISRAEL
NETTIE H. WILSON**

**"E'en down to old age, all my
people shall prove,
My sovereign, eternal, unchangeable
love;
And when hoary hairs shall their
temples adorn,
Like lambs they shall still in My Bosom
be borne."**

"Aunt Nettie," as many around Madison, Rockingham County, North Carolina, affectionately know her and often call her, is truly an inspiration to both young and old alike. She looks on the bright side of life and makes her visitors feel better just by being around her. She laughs more in one day than most of us do in a month.

While acknowledging the words of Solomon, "The thought of foolishness is sin," (Proverbs 24:9), at times she can be as solemn in word, deed and thought as the wise man who penned them. Yet, she begs as the Apostle Paul once did when he said, "Would to God ye could bear with me a little in my folly; and indeed bear with me." II Cor. 11:1. Professional people, when low in spirit, have been known to visit her when low in feeling and spirit for a God-given buoyancy she has that will lift their tried and fallen spirit.

She makes beautiful aprons for the women and ties for men; she cuts her own patterns and does her own selling.

"Aunt Nettie" doesn't look a day over 75 years of age. She hardly has a gray hair in her head. All the words and expressions in the verse at the heading of my article describe her to a "T" with the one exception, "And when hoary hairs shall their temples adorn." This is because as of this date she hardly has any. She doesn't even wear glasses, except to help her in reading and sewing. Her philosophy of life is "think happy, act happy and be happy." Aunt Nettie is an asset to the human race and an inspiration to the household of

faith and the church. She is truly an inspiration to me. As long as I have attended Sardis Primitive Baptist Church, "Aunt Nettie Wilson" was always there at every meeting in the same seat. Elder James G. Gardner, her pastor for many years and who passed away in January, 1984, thought a lot of her and visited her often in the nursing home where she now lives.

She is a strong believer in the doctrine upheld by the Primitive or Old School Baptist Church as well as the church of her membership, Sardis. She was received into fellowship of the church there over 67 years ago, on the first Sunday in October, in the year 1918, and was baptized by her pastor, Elder P.W. Williard. I have been seeing her there on the fourth weekends for many, many years.

**Respectfully submitted by a devoted friend,
Elizabeth C. Edwards
417 South Boyland Avenue
Raleigh, N.C. 27603
October 17, 1985**

**"MA" WILSON
CELEBRATES 100TH BIRTHDAY**

"I've enjoyed myself, and tried to forget my troubles," says Nettie H. Wilson, who celebrated her 100th birthday Saturday October 5th with her family at Deep Springs Country Club. Her 100th birthday was October 6th.

Even at 100 Mrs. Wilson is still active and enjoys the family getting together. When they all get together, she does have quite a family. Eight of Mrs. Wilson's twelve children are still alive. Her oldest son is W. P. (Pete) Wilson, who is 81. Her other surviving children include Mrs. Sam Williams, Hampton Wilson, Henry Wilson, Carey Wilson, Raymond Wilson, Mrs. Philip Angel, and Mrs. Talmage Vaughn, Jr. There are 22 grandchildren, 37 great grandchildren and nine great great grandchildren.

Mrs. Wilson was married at 18, the day after her birthday, to Frank H. Wilson. Widowed at 45, Mrs. Wilson is originally from Ellisboro. When her husband was killed in a hunting accident, she still had eight children at home and a farm to run. She remained in the Ellisboro area until 1980 when she went to live at Country-side Manor in Stokesdale.

She is much more active than some people who are much younger than she. With the help of a walker she still gets around.

Mrs. Wilson stays busy by making aprons and ties. "One woman has put in an order for six aprons to give as Christmas gifts," she says. There is forever a demand for her handmade goods. They sell as fast as she can make them.

She says that forgetting her troubles, enjoying herself, and singing in the mornings when she used to do her farm work are the secrets to her longevity.

"She's always believed in looking up and being happy," says her daughter, Mrs. Philip Angel.

At the birthday celebration Saturday there were five great-great grandchildren present. Mrs. Wilson had hugs and kisses for everyone. Her love and dedication to her family has remained constant over the years. She revels in the visits her family pays to Countryside Manor to see her.

"I never dreamed I'd live to be 100, she says. As the matriarch of such a large and loving family, Mrs. Wilson is the object of much attention. She has two things to be proud of, her age and her family, and she is very proud of both. Her family is equally proud of her. They know they have someone very special in "Ma" Wilson.

Denise Johnson

(Reporter for THE MESSENGER)

A TOUCHING INCIDENT OF THE CONVERSION OF A YOUNG LADY

(The following article was first published in the GOSPEL MESSENGER in 1891. It has been published in our (ZION'S LANDMARK'S) columns many times before, but we give space for it again by special request at this time of several brothers and sisters who feel it timely. It was last published in ZION'S LANDMARK in the May, 1981 issue. J.M.M., Editor.)

About 35 years ago, before the Civil War, there lived a wealthy, God-fearing farmer some forty miles from Opelika, Alabama. Having the means at hand, he had given his children a liberal education, and lived to see several of them married and settled in comfortable homes of their own. In addition to this, he had other and higher sources of joy in seeing the grace of God

manifest in some of them, so that they became devoted members of the Primitive Baptist Church, of which both he and his wife were members.

But amidst all these enjoyments and comforts, these devoted God-fearing parents had, for a time, some things to regret and mourn over. They had one amiable and loving single daughter educated, intelligent, refined in her conversation and manners, but like many others of her opportunities and accomplishments, she had much vanity and pride. She thought the Primitive Baptist Church rather a low stoop for her family. The little church where her father and mother were members, though located in a community of considerable wealth, fashion, and style, had only a few poor members in it. Among them there was one aged sister whose best attire when she came to meeting was a plain homespun dress, spun and woven, having been made by her own hands. And besides her extreme worldly poverty it was said that her husband treated her most cruelly. But to the honor of God's Grace, amidst all these trials and embarrassments, this poor, aged sister was blessed with a meek and quiet spirit and had the loving confidence and fellowship of every member in that church, whether they were rich or poor in this world's goods. The time of the church communion and feet washing season came on, and when this lovely and amiable daughter saw that her precious mother selected this poor old sister as the one whose feet she wished to wash, it was more than she could bear without some expression of contempt. Turning to some of her youthful associates, she said, "I am surprised and deeply mortified to think that my mother would stoop low enough to wash the feet of that old thing." And having expression of sympathy from her vain comrades, her usual refinement, modesty and intelligence had for a time to give way for her haughty, indignant feelings of pride and contempt.

But how wonderful is the love of God in Christ! It is from everlasting, and it is written of Him who washed His disciples' feet that "Having loved His own He loved them to the end." John 13. And it is evident from subsequent events that this hanghty, proud and vain young lady was loved of God with an everlasting love before the foundation of the world, and with loving kindness drew her to Himself, drawing her away from the foolish vanities of this dying world.

Not too long after her attendance at this "feet washing meeting," she visited some of her kindred in another part of the state, and became ill, sick nigh unto death. Her illness appeared so great that she and all her kindred and friends, including the doctors, despaired of her life. Her father and mother were sent for, to whom she related in feeble whispers the dreadful agony of soul that she was suffering under a feeling sense of the wrath of God upon her as a sinner. But there she lay, week after week, growing more and more feeble, until she was a mere skeleton and could only be heard to speak in a whisper as her father would put his ear close to her mouth. The doctor directed that utmost quiet to be observed, as the poor child was so feeble and nervous. For a few days there were scarcely any symptoms of life or breath in her.

But the time had come in the purpose of God for a change, and to make known the riches of His glorious grace upon a vessel of mercy whom He had afore prepared to receive such grace in faith and love. Suddenly, she aroused; a glow of heavenly light and love was seen upon her countenance or face, while with uplifted hands and in a clear, distinct voice, she proclaimed aloud the praise of God, her Saviour, who saved her from her sins. Some friends, thinking such demonstrations would cause immediate death, tried to get her to hold her peace, but so much the more she rejoiced and shouted praise to God openly and vocally.

Eventually, her attending physician came in, telling her she must be quiet, that she was too feeble to talk, and that death would certainly ensue if she did not cease to speak and stop exerting herself in such a manner. She looked calmly and steadfastly upon the doctor for a moment, then reaching out her feeble hand and taking hold of his, she said, "Oh, doctor, have you no confidence in God? Cannot the great and omnipotent God who has saved such a sinner as I am, give strength and enable me to tell of His wonderful work to the praise and glory of His grace?" The doctor, her father, mother and other friends around the bed were astonished, and for a time became quite overcome. Eventually, the overjoyed father, seeing the Lord had spoken peace to his dear child, cried out: "Speak on, daughter, as much as you please; it is not going to hurt you." She continued with short intervals of rest, to speak the praises of God, and tell of the wonders of His

grace to her, a poor, helpless, vile and undone sinner, expressing a fervent love, desire, and prayer that God would raise her from her affliction so that she might be carried once more to her father's home near the little church where he was a member, and that she might have the privilege of getting down on her knees before that poor old sister whose feet her mother had washed, and be permitted to wash her feet as Jesus washed of His disciples and wiped them with the towel wherewith He was girded.

But the faith of this poor, suffering youth had more to be tried. Her recovery was very slow, and at times thought to be doubtful. She thought the time very long, and the distance across the country back to her natural home by private conveyance, compared with her feeble condition, made it seem almost impossible for her to make the trip, much less to see the materialization of her hope to reality.

Eventually, her faith triumphed over all seeming difficulties, and a suitable vehicle was prepared, so that she returned home with joy and thankfulness to God, although much exhausted. One church meeting after another came on, and she was still too feeble to attend, but still her fervent desire to follow Jesus in baptism continued unabated. Having requested, if she should ever be received by the church, that the writer of this article should baptize her, I was sent for. I never had the pastoral care of this little church, although I visited there two or three times. A time was set when it was hoped she would be able to attend the church conference, some two or three miles from her home. Starting from my home by private conveyance, quite early on Friday morning, I reached her father's home late in the afternoon. She had just been riding about one mile which was the first time she had ventured out since her arrival home. She rejoiced greatly on seeing me, and said she had fervently prayed that God would enable me to come; that now I had come she believed and had confidence toward the Lord that He had sent me. Her conversation was meek, humble and heavenly and in quite a composed manner she related to me the substance of what I have written of the dealings of the Lord with her. Her father and mother also told me many things which would be exceedingly interesting to many readers, but time and space forbid the mention of them now.

Suffice it to say that after many trials, struggles and fervent prayers to God, this amiable young lady got to the church meeting and after preaching an opportunity was given by the church in conference for any who might desire membership to come forward and let the church hear them. By the assistance of her mother and sisters she was raised from the temporary couch on which she had been lying during the hour of preaching, walked to what is sometimes called the "Moderator's seat," and was seated in a chair by the Moderator, relating in a clear, distinct manner, though with feeble voice, the dealings of the Lord with her. She was heartily received by the church as a proper subject for baptism, which was to be attended to the next morning.

But when the morning of the baptism came, her mother had fears the dear daughter would not be able to leave her room. She had not rested well through the night, but she insisted that she be allowed to go to the water for baptism. Promptly at 10 a.m., she was at the creek, a beautiful place or site for baptizing. After singing and prayer, she was led into the water by the writer. On raising her out of the water, she seemed to be entirely helpless so that some thought the shock had been too great for her feeble nervous system, that it would never react. But after waiting and holding her up for a moment or two I saw inward signs of life and joy of soul. I almost literally carried her out of the water, as she was so feeble. It is almost needless to say to the Godly readers with what joy the sisters of that little church and the aged mother in Israel received this young sister in their loving arms of sweet fellowship at the water's edge, rejoicing, and praising God openly for the wonders of His love.

At the appointed hour for preaching this young sister was comfortably cared for in the hosue, and said she felt better than at any time since she had been prostrated. She seemed to enjoy the services of the day exceedingly and on the next day (Monday) before taking my leave of the family for my home I had quite a pleasant conversation with her concerning her faith in Christ Jesus.

After our return home we would occasionally hear that this afflicted sister was gradually and slowly improving in bodily health, and the fruits of the Spirit were abounding abundantly in every good word and work.

But the faith, if strong in the Lord, must be tried by fire, that it may be found to the praise and glory of God. Trouble got into that little church, parties were formed, one headed by the pastor and one by the deacon. Again other ministers, including myself, if I should be one, were sent for to attempt in aiding or restoring fellowship. We found a bad state of feeling existing among the members, and a bad spirit was at work, so that but few of them could really tell what they were fussing about. When we arrived there on Saturday, the brethren were gathered about in squads in little groups, here and there out of the house, and some of them could hardly be prevailed upon to go into the house at all. One aged brother, a doubting Thomas, said to me, "We are torn all to pieces here; this is the last church meeting we will ever have." At length, a few brethren and sisters went inside and were engaged in singing. After preaching, when services were over, it was manifest by the countenance of the brethren that a better spirit was prevailing. The church conference was organized and the subject of the difficulty was freely discussed in a mild, humble and Godly-like spirit. He was an intelligent man and a good brother, but naturally very "highstrung," stern, adamant and decided in his convictions, whether right or wrong. When he took a position, he never yielded until fully convinced of his error.

This deacon had been a useful member in the church and was a brother-in-law of our young sister. I and other visiting brethren went home with him that afternoon, and for two hours or more we labored to show him his wrong and save him to the church, but he remained stern and obstinate. This precious young sister, with silent attention, had listened to all that had been said until her whole soul was absorbed in the fervent desire for gospel peace and fellowship to be continued in the church. Seeing that her brother-in-law, whom she loved as a child of God, was wrong and stubborn, she could no longer remain silent. Suddenly, she sprang from her seat and dropped on her knees before the unyielding deacon, and seizing hold of his hand, she gave vent to that fervent desire within her, which could no longer be concealed, by exclaiming:

"Oh, Brother Willaims, you are too stubborn. Oh that you could be more like Christ, who had died for your sins and, I hope, my sins, and as God, for Christ's sake

has forgiven us, can you not forgive your brother for whom Christ suffered and died on the cross?" And a more pointed, forcible and touching prayer I never heard than she then and there poured forth and uttered for her brother and the church. All except the stubborn deacon were in silent tears.

After this affecting scene had passed off, there was but little more conversation on any subject. The company dispersed, and soon we retired to rest during the night. I felt a degree of confidence that the Angel of Peace and Love had spread her Heavenly Wings over the little church. Early next morning I saw the deacon making for the silent grove nearby, and when he returned to his room, I saw that he had been weeping. His countenance manifested great agony of soul. Nothing more was said concerning the church trouble and very soon all of us were off to the meeting.

When the hour for preaching came, a large congregation of people were in attendance, and the preaching seemed to be in demonstration of the Spirit and great power. We felt that the power of the Lord was present to heal. At the close of the preaching services, a hymn was sung for dismissal. Just as we were about to dismiss, the beloved brother deacon arose from his seat, waving his hand, and in sobs and tears eventually said, in broken accents: "Hold on Brother Mitchell — don't dismiss yet — I must speak a little, and tell the church and brethren here that I have been the whole trouble in this church. I ask them to forgive me if they can, though I am not worthy of their confidence. I have sinned and have been stubbornly wrong; but could not see it. But last night the solemn admonition and prayer of our dear young sister yesterday took such a hold upon me that I could not sleep, and in fervent prayer while in the silent grove this morning, I felt that the Lord had showed mercy to me, and I have felt during the preaching today that I would die if I did not confess my wrongs to God and to my brethren and sisters, who have borne so long and patiently with me. I trust that God, for Christ's sake, has forgiven me, and I ask forgiveness of the members of our sister churches for the trouble that I have caused." End of quote. This little talk now and forever settled the trouble in that little church and the Godly reader may well comprehend or realize (at least in part) the effect upon those who

heard it.

And now, Brother Respass and readers of **The Messenger**, suffer me to say that the love and mercy of God has enabled me to write this substance of truth a little at a time under circumstances very unfavorable and trying as it seems to the writer, but from some cause I have been strongly led in mind, for many days to leave on record a brief sketch of this wonderful miracle of the abounding grace of God as manifested to that dear young sister. There are a few yet living who were eye and ear witnesses of the real substance of what I have written, but some have "fallen asleep."

This communication is somewhat lengthy, but I hope the blessings of the Lord may rest upon all readers who have been blessed to love and serve the Lord Jesus Christ.

W. M. Mitchell
(Alabama)

EXPERIENCE

I was born April 22, 1893, to my parents, John Meredith and Rhoda Sherman Hall Meredith. I was the third child of nine children. I can remember my mother churning butter with the old fashion up and down churn. Then she would gather the butter, print it and set it in a safe. I was just large enough to open the safe door. I remember once bending over into the safe and bit the print of the butter. When my mother opened the safe and saw that the butter had been bitten, she said, "Who bit the butter?" I said, "the kitten did." Everything that I ever did, I packed it on something or someone else.

I remember one time when I was small, falling on a large slate rock in the yard. It threw my arm out of place. I told my father that I did it on my brother's (Bentley's) tom walkers. That is what they were called in those days. My father chopped them (the tom walkers) up into stove wood.

My reason for telling these things is to show you what a mean person that I was in my early years. My brother died at the age of fourteen (14) years with Diphtheria. Yet, I went on in this way until I was older. Then I began to wonder what would become of me if I should die.

My father let us go to a revival meeting near our

home. This was the kind where they called for someone to come up to the mourner's bench. I went up. While I was there, something very strong came over me. I was made to know that they could not do anything for me. The next day my uncle, Tom Wilson, came to our home and talked about the meeting. He looked straight at me and said, "I heard they got one half-way last night." That made me so ashamed of myself that I left the room and went out to the keeping place of my little Testament that my father had given me.

I began to read but could not get any relief. Not very long after all of this took place, I was married to Jacob (Jake) A. Simpkins. We were blessed to raise ten children. (Two of our boys are deceased.) One of them was blessed with six children, the other one with five. It was then that my troubles really began.

We went to visit my sister one Sunday. My aunt came that evening. She asked me why I did not come to see her that day. I answered, "What is to be will be." She said that I would go to hell if I believed "that stuff," and "that it was what we did here about our future destiny that really mattered in the end."

The next day (Monday) I had to wash. I built a fire under the little iron boiler to heat the water which my two oldest sons had carried from the stream or branch nearby our house. I believe that it was the most beautiful weather I had ever seen. Not a leaf on the trees moved. I got the wash out around eleven o'clock. The boys said they were hungry so I went into our one story home. I made biscuits, had baked one pan and the children had sat down to eat. When I opened the stove door to put in another pan, something suddenly fell down the stove pipe. I said, "**I believe the house is on fire!**" One of the boys got up quickly and ran outside, and said, "**It is on fire!**" I immediately picked up a tin (one-half gallon) bucket full of water with a dipper in it. When I threw water on the blaze, it went right through it, and we put out the fire. The weather was still calm, and there was no wind at all. I was so weak I could not stand on my feet. I sat down in a chair. My soul was filled with praise to Almighty God for showing me His power in these things. Had the wind been blowing that day, the good Lord only knows how much more worse it would have been.

Yet, I still continued in deep trouble about myself. I attempted once to write my troubles on paper and then put them in a dresser drawer. I thought my husband

had found them. He took hold of my hand and said, "You are going to leave me." I asked him what he mean't. He said, "You are going to join the church." I said, "No, I will not join." Nothing more was said at that time. Eight years later he told me he loved the church people too and desired to offer for membership or join with them when I did.

We both offerd to Wilson's Grove Primitive Baptist Church (in the New River Association) in 1923 or 1924 and were baptized by Elder John F. Sumner. There were nine of us that went into Little River in Montgomery County, Virginia, that day and were all baptized together. It was truly a time of rejoicing!

Out of that number of nine who were buried with their Lord and Saviour in His death and raised to walk with Him in the newness of life that day only one other besides myself is now living. She is my sister, Sister Ina Hedge, and she is in a nursing home. God is still keeping her in that blessed faith and her love for the Primitive Baptist and the doctrine is just as strong today as it was then. God bless her! We are two of the nine children that I spoke of at the beginning of this article.

In closing the writing of my experience, I would like to speak of a vision that I had several years ago. I was in front of Wilson's Grove Church with a girl friend. I was looking toward the east. Two large wings opened over us and hovered over the church. I knew then that the Lord would take care of the church. That was the most beautiful sight that my eyes every beheld. I cannot describe the beauty that I saw therein.

We do not have many active members at Wilson's Grove Church now. Elder Sidney E. Rakes is our pastor. We love him very much, if not deceived.

I love my natural children very much and want them to see and read this writing after I am gone. I hope they will be good to one another. I love the children of God (God's little children), if not deceived in my poor heart, and I hope they will pray for this unworthy sinner, saved by His free grace only, if saved at all. I love the **Zion's Landmark** too, if not deceived, for the truth for which it stands and sets forth within its pages. May God ever bless you, Brother Mewborn. Pray for me when low down enough at His throne of Grace.

Vera Simpkins

Route 1, Box 256-A

Hiwassee, Virginia 24347

June 26, 1985

EDITORIAL

THE SINGING OF HYMNS IN WORSHIP
AND THEIR ORIGIN

For some time I have felt that I would like to comment upon singing and the use of hymns, as we commonly call them, in the worship of the church of God. Singing has been an integral part of the service of the worship of God, at least, since when the children of God worshipped under the law in the second dispensation of time nearly 4000 years ago. David makes mention of singing of praise to the Lord in his writings numerous times in the Old Testament.

It is strongly believed by many now that our hymns that we use today, and were composed as late as the 17th, 18th, & 19th centuries, owe their beginnings to the old religious songs of the Hebrews or Jews. The Hebrew **Psalter** contains some of the most beautiful songs ever written. They include the famous "Song of Miriam," the "Nineteenth Psalm," the Song of Deborah," and the "Song of Barak." As indicated the great old Hebrew psalms are credited to the inspiration of God as given through His servants of old, David and Solomon.

The use of Hymns in connection with the worship of the service of God is mentioned only three (3) times in the New Testament, or in connection with the worship of God in the Gospel Church in the last dispensation of time. The first time was at the end or close of the supper that took place in the upper room. The world today calls this supper "The Last Supper." In truth and reality the real last supper will take place with Christ in that upper and better Kingdom with the chosen, elect Church of God of the general assembly and first born in Heaven and immortal glory. It is yet to come. There, He will do as He said He would do concerning the cup, saying, "But I say unto you, I will not drink henceforth of this fruit of the vine, until **That day** when I drink it new with you in my Father's kingdom. **And when they had sung an hymn, they went out into the Mount of Olives.**" Matthew 26:29,30. "That Day" which Jesus has reference to here will truly embrace or include "The Last Supper." There, at that table, there will be no more going in and out, but His children will feast continuously on His everlasting Love for ever and ever. Those who are blessed to reach that happy place will be satisfied to eat and drink at His Table forevermore.

But, have you ever wondered what that hymn was (the name of it) that the (13) thirteen of them sang on that occasion, in that upper room." **"And when they had sung an hymn, they went out into the Mount of Olives."** Matt. 26:29. For some reason best known unto our God, He purposed that it's name or identity not be recorded by the writers of the scriptures, and its identity to be hidden or lost through the ages since that time. Hymns are not a part of the scriptures, but their words bear witness of the great glory and power of our God. The Apostle Paul authorizes and mentions the use of hymns in the Gospel Church and her dispensation without the accompaniment of instruments (organs, pianos, etc.), "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord!" Ephesians 5:19. To the Church at Colosse or Colossian brethren he said, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16. Yet, as we have said, for some purpose or reason best known unto the Lord, the identity and names of these hymns and spiritual songs, the one used at the supper in the upper room and those used in Church at Ephesus and Colosse, have not survived the ages. Today, there is nothing as beneficial to the tried and troubled soul and uplifting to the wounded heart of a child of God than the singing with grace and making melody in that heart and soul to the Lord. I dearly love it and I love to hear it. There is no sound in all the earth like unto that Heavenly sound that comes from the congregation of His people when the church of God upon earth is truly abounding in His love and glorious peace. One hymnwriter is bound to also have beheld and felt this same beauty in such unison for he described it in a marvellous way when he said,

LORD, how delightful 'tis to see
A whole assembly worship thee!
At once they sing, at once they pray,
They hear of heaven, and learn the way.

I have been there, and still would go;
Tis like a little heaven below:
Not all that hell or sin can say,
Shall tempt me to forget this day."

All of our beautiful, old hymns that are used today from our hymn books are expressions of the doctrine by way of the experience and revelation of the man to whom God blessed to write them. Recently in the "Sept.-Oct.," 1984, issue of the **Zion's Landmark** we gave an account of the origin of the hymn, "Amazing Grace" by John Newton. Many people expressed appreciation for that information. In connection with this article, I would like to give the origin of another one of our most used and well beloved hymns that we have sung many times in our worship services entitled, "God Moves In a Mysterious Way," by William Cowper.

Cowper was born in 1731 in Hertfordshire, England, and was an English poet. He was also a lawyer, but did not enjoy the practice of law. While preparing for a clerkship in the House of Lords, the upper legislative branch of the English government (or Parliament), he fell into a fit of depression and what was thought to be a mental illness that reoccurred continuously from time to time. (Spiritually speaking, it was by far more than that for it was within his soul.) He lost all relish for his studies to which he had before been so much attached; they no longer had any charms for him. He had need of something more salutary than secular preparation or amusement, but had no one to direct him where to find it. He was later appointed Clerk of the Journals of the English House of Lords through the influence of a relative. "To this dilemma," he says, "was I reduced, either to keep possession of the office to the last extremity, and by so doing expose myself to a public rejection for inefficiency or else to fling it up at once, and by this means to run the hazard of ruining my benefactor's right of appointment by bringing his discretion into question." (End of quote.) To such a strait in the mind and soul have few ever been subjected. Within his inner being there was the constant continuation of condemnation because of the conviction of sin that was taking place within. He was powerless to move, only to sink downward and more deeper into a pit of dark despair and from whose irretrievable depths only the high Hand of One had the power to deliver.

It was during one of these seizures of deep depression and trouble that he cried out aloud and cursed the hour of his birth; in the deep depression came the great temptation — the dark and hellish purpose of self-murder. Cowper said that he thought, perhaps, there was no God and that the scriptures might be

false, and if so, God had nowhere forbidden suicide. In his misery he thought that even in hell itself would be more supportable.

In November, 1763, he purchased half an ounce of laudanum, a tincture of opium, resolving to use it as soon as he was convinced there was no other way of escape. He said that he went into the fields, to find a house or ditch in which to die; but his mind was changed to commit the act at his home. Twenty times he had the vial to his mouth, distracted between the desire of death and the dread of it, and even at the time it seemed as if an invisible Hand swayed the bottle downwards and away from him. A convulsive agitation seemed to deprive him of the use of his limbs. He reached the place of his abode and prepared himself again for the last scene. He poured the laudanum into a small basin, set it on a chair by the bedside, half undressed himself, lay down between the blankets, and, shuddering with horror, reached forth his hands towards the basin, became so closely contracted, as if bound with a cord, that they became useless. He could, indeed, have guided the basin to his mouth with his hands, as his arms were not at all affected, but the circumstance struck him with wonder, and he lay down to muse upon it, when he heard his laundress's husband coming in, which frustrated his design or purpose for the time.

He then went to bed and slept until 3:00 a.m., when, taking his penknife, he endeavored to force it into his heart, but it would not penetrate. The clock struck 7, and instantly it occurred to him to take his garter, and, forming a noose, fixed it about his neck, but twice did the iron and framework of the bed break under his weight. The third effort, he thought, was more likely to succeed. He fastened the garter to the top of the door, which was a very high one, and, pushing away the chair, hung at his whole length. While he hung, he heard a voice say distinctly, "Tis over!" but it did not at all alarm him nor affect his resolution. He hung so long, that he lost all sense and consciousness of existence. When he came to himself again, he thought himself in hell. The sound of his own groans was all that he heard. The garter had broken, and he was lying on his face. The stagnation of blood under one eye, and a red circle round his neck, showed plainly that he had been on the brink of eternity. His laundress passed the door

while he was hanging on it, as she was in the adjoining room. On hearing him fall, she went into his bedroom to ask him if he were not well, and said she feared he had been in a fit.

Relatives came and tried to console him, but to no avail could any reach him in this distraught state of mind or being. Cowper said, "There never was so abandoned a wretch — so great a sinner!" One evening he thought of drowning himself. So he took a coach to the Tower Wharf, in London, intending to throw himself into the Thames River from the Custom-house Quay, but the water was so low, and besides there was a porter seated upon some goods. He returned to the coach, and putting up the shutters therein, ordered the driver to proceed on, not telling the driver of all that was taking place. His driver admitted that he was lost in the cold darkness and fog of the night of London, although well acquainted with the city, and Cowper, while disguising his intentions to him, pretended to give more careful directions to him for reaching the bridge, found that their wanderings had brought them right back to (his) Cowper's own door. Strongly affected by what seemed to him a Divine intervention, a Lofty Light with beams of reassuring rays of Love then penetrating a wounded and recovering soul, the snare now broken, he hurried to his room and wrote these wonderful words:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
He rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessing on your head.

Judge not the Lord by feeble sense,
But trust him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter
And He will make it plain."

It is interesting to note that William Cowper and John Newton, who composed the hymn, "Amazing Grace," were very close friends and contemporaries in England in that day. Newton died first, leaving a void in Cowper's life to which he (Cowper) never became fully adjusted to thereafter. Such was their tie of friendship. They greatly loved one another and shared (by the Grace of God) common insights into the doctrine and teaching of Salvation alone by God's free and meritorious grace, unmerited on the part of hell-deserving sinners.

J.M. Mewborn

EXPERIENCE

Dear Brother Mewborn,

I have desired to write to you for sometime, while realizing my sinful condition and that not any would want to read what I would have to write about. Those who know me, no doubt, would not believe what I would say, being the unworthy sinner that I am.

As a young girl, it seemed that I was different from my young friends, although I could not understand why. Being an obedient child, as I thought, I gave my parents no problems. As a young woman of 18 years, I met Roy T. Joyce, and about one year later we were married. This far back in life I can remember that he spoke of his belief about the scriptures and the experiences that he had. He seemed to carry a burden and a fear that he might have to stand in the pulpit of wood to tell of a better place, than this old sin-cursed world,

where God had prepared for His elect people who seek Him in spirit and truth.

As a young wife and mother, I was blessed by God's power, if not deceived, to see myself a poor, lost sinner truly from my heart. My sins found me out and were brought before me rising up like a great mountain. I began to try to pray and beg God for forgiveness. Time went on before I trust, if not deceived, that I was made to know Him, My Lord and Saviour, in the forgiveness or pardon of my sins.

One morning, I was standing in my living room. It seemed that the floor fell from under me and I sank to the very depth and pit of hell. I cried out and begged to God that He deliver me from this place. As I lay upon my bed that night, I viewed myself as I was standing upon the ocean and a Voice spoke and said, "Your sins are forgiven and are buried in the Sea of Forgiveness." I was given sweet relief from the dark pit that I had been in for awhile and was enabled to go on my way.

As time went on, I saw myself in a dream being baptized in a beautiful stream of water that was as clear as crystal. As it covered my body, it penetrated my heart. It appeared there were many friends surrounding me there in that beautiful place. There were no hands that helped to carry me into this water or none that brought me up out of that water, only the sweet, blessed Spirit of Jesus. This sweet Spirit has continued to carry me until the present day through my many trials and troubles in this world.

January 3rd, 1984, made one year that God called my loving companion, Elder Roy T. Joyce, to a better place, I believe, with all my heart and soul. Christ's promise to His church, "I will send **THE COMFORTER** unto you," (John 16:7), has been mine for He truly has been with me for the past year. His sweet Spirit surrounds me in my lonely hours.

I know not what lies ahead for me, but my only hope and trust is that God will keep me in His loving care, as I believe that He has in the past. In this travel here, we do not look backward, only upward and onward to a glorious day when our hope will come to blessed reality of really beholding the faces of God and His Son in all their glory, in that new heaven and new earth, where

His people will ever give them the praise and honor for all things in this life.

Yours in hope of eternal love,
(Mrs.) Roy T. Joyce
Fieldale, Virginia 24089
February, 1984

EXPERIENCE

Dear Brethren and Sisters in the Lord,

I would like to tell of my experience, if the Lord would enable or bless me to do so.

While lying upon my bed some thirty (30) years ago, I had not been able to sleep and was weeping and begging the Lord for mercy. Then the Lord appeared just above me and brought a peace to my troubled soul and heart which I will never be able to express to my full satisfaction. I would have given my life just to have been able to touch the hem of His garment. I felt if I could just touch Him all would be well with me. I can never tell anyone what this has meant to me, even to this present day and hour.

The dear Lord has been so good to me all of my sinful life and more so to let me be numbered here on earth among the ones (His church) that I have been made to love, I hope, for Christ's sake.

I desire the prayers of each and all of you.

Mrs. Hazel Reynolds
Ararat, North Carolina 27007
December 3, 1984

HOLDING FAST IN FAITH

Dear Editor,

I am sorry that I have neglected renewing my subscription to the **Zion's Landmark**. I am enclosing \$15.00 and please renew for one year, keeping the balance for the upkeep and continuation of the paper.

I love to read your paper, the **Zion's Landmark**. We have service on the first Sunday at our church, Old Dry Creek Primitive Baptist, when it is possible for our pastor, Elder Harley Hale, to come to us from Alabama. There are times when he cannot come, but we hope to be made thankful for the times when he is enabled to be with us. We were blessed to have Elder J.N. Darnell for many years as our beloved pastor until God called him to a better world in 1979. Brother Hale, we feel, is an able gift to the church, as was Brother Darnell. We hope to be made thankful that we are blessed to have him come amongst here.

**Yours in blessed hope of eternal life,
(Mrs.) Gracie Skinner
Cadiz, Kentucky 42211**

GRATEFUL FOR BLESSINGS

Dear Brother Mewborn,

I would like to write and tell you of how glad I am made to feel that you were enabled to attend some of the associations this past year, 1984. I have enjoyed attending them so much! It seems that the Primitive Baptist mean more to me than they ever have before. They (all of them) have been so good to me since the passing of my husband. The good Lord has blessed me in getting a way to go to the meetings, and I hope I am truly thankful for it. I know that He is the only One that can help me. Mrs. Erma Gardner, (Elder J.G. Gardner's widow) and I were blessed to attend the Black Creek Association all three days at Contentnea Church, near Wilson, North Carolina, and we both enjoyed it.

Please find enclosed \$10.00 to renew my paper and use the rest to help with your publication expenses. May God bless you in your work and endeavor to publish the paper. We feel that He has already blessed you in its publication in doing a wonderful job. May it be His will to bless you for a long, long time for this little paper means so much to the dear old people, the elderly ones in natural age, who are not able to attend church anymore.

I hope that you can come and be with us at Matrimony Church, near Stoneville, North Carolina, sometime. We love you, we hope, for Christ's sake.

**Your sister, I hope, in the Lord,
Mabel Rhodes
Stoneville, N.C. 27048
October 17, 1984**

OBITUARIES

ERNEST ELDON GILBERT

Brother Ernest Eldon Gilbert, who had contributed a number of excellent articles for publication in our paper, the **Zion's Landmark**, passed away at St. Thomas-Elgin General Hospital, St. Thomas, Ontario, Canada, on Monday, July 22, 1985. Brother Gilbert was born December 22, 1904, in Southwold Township, Elgin County, Ontario Canada, the son of Ernest and Fannie McAlpine Gilbert.

He united with the Particular Covenanted Baptist Church of Canada around fifty years ago and was baptized by the pastor, Elder George Ruston. He was later ordained deacon in the church and was blessed to stand faithfully and firmly in the truth. His funeral service was conducted by his pastor, Elder Stewart McColl, on Thursday, July 25, 1985, at the Particular Covenanted Baptist Church (Meeting House) at Wallacetown, Ontario, with interment in the McKillop Cemetery, Dunwich, Township.

I was blessed with the privilege of knowing this dear brother for the past thirty years, having visited with him and his church in the middle 1950's, and he also visited with us in North Carolina about the same time. The precious memories of him and our friendship have never died. He was a faithful subscriber and reader of the **Zion's Landmark** for all of this period of time or longer.

Articles that he wrote and were published in our paper include "The Judgment of God's People," April, 1980, issue, "Abraham, The Friend of God," Sept.-Oct., 1980, issue, "Communion," March-April, 1982, issue, "Meditation Upon The Holy Trinity With Emphasis Upon The Holy Spirit," Oct., 1981, issue, "The Gospel Sheet, A Great Sheet Knit At The Four Corners," Sept.-Oct. 1982, issue, "The Love of God," Nov.-Dec., 1983, issue, and his last one that was published in the Nov.-Dec., 1984, issue entitled "Virgins (The Five Wise and The Five Foolish.)" (We are listing these at this time for the benefit of those who may want to identify them for future reference.)

Our deep sympathy goes out to his loved ones, wherever they are, together with the church of his membership in Canada, sharing with them in their great loss but at the same time sharing with them also in the glorious hope that the Apostle Paul expressed to the Thessalonian brethren, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him, etc." 1st Thess. 4:13. We

believe that Brother Gilbert has fallen asleep in Jesus, his body to be awakened in the resurrection of the just in that great and coming day of the Lord God Almighty.

J.M. Mewborn

VERTA BLACKMON WHITTINGTON

At the request of Primitive Zion Church, Harnett County, North Carolina, it is with a sad heart that I shall attempt to write the obituary of our sister in Christ and my mother, Verta B. Whittington. Sister Mazelle Strickland and Sister Bessie Whittington agreed to assist me in this endeavor.

Sister Whittington was born November 10, 1902, to the union of Brother Walter Blackman and Sister Susan Johnson Blackman of Johnston County, North Carolina. She was blessed with good health until November, 1984. At that time a pacemaker was implanted and in January, 1985, it was learned she had a brain tumor. It was on March 20, 1985, at the age of 82, that she passed from this life into a much better life that knows no suffering and pain.

During her stay on this earth she was married to Brother Carl Whittington, who was born June 16, 1900, and died December 1, 1967. They were blessed to have nine children, six sons and three daughters. They are Carl Whittington, Jr., Smithfield, N.C.; Delano Whittington, Raleigh, N.C.; Oliver Whittington, Morrisville, N.C.; Jerry Whittington, Raleigh, N.C.; Rev. Vincient (Vince) Whittington, Monroeville, Alabama; Donald (Don) Whittington, Lumberton, N.C.; Edna Vaughan, Wilson, N.C.; Rena McLamb, Roseboro, N.C.; and Jackie Bass, Dunn, N.C., 22 grandchildren and 11 great grandchildren are also left behind to mourn her passing, along with a brother, Seba Blackman, Fayetteville, N.C., and a sister, Cora Belle Johnson, Benson, N.C.

Sister Whittington united with the church at Primitive Zion, Harnett County, N.C., on September 11, 1932, and was baptized by Elder Millard Westbrook, her pastor. Throughout her life time, she was a faithful member to the church. She loved her children and enjoyed visiting them, but with very few exceptions when providentially hindered only was she not with her brothers and sisters in Christ at church meeting time for 53 years as a faithful member of the church.

Sister Whittington's funeral was held at Primitive Zion Church with friends being received at the home. Her body was laid to rest in Devotional Gardens in Dunn, N.C.

This obituary was resolved and confirmed in conference by Primitive Zion Church on October 26, 1985.

Elder Allen Johnson, Moderator
Sister Mazelle Strickland, Church Clerk
Sister Mazelle Strickland
Sister Bessie Whittington
Brother Jerry Whittington, Committee

LEORAH S. GRAY

We, the children of Leorah Smith Gray, accompanied with much sadness as well as much joy, in obedience to the respect of her precious memory, attempt to write this obituary notice of our dear mother and sister in Christ.

She was born in the Gray's Mill-Wheat Swamp Community of Le-

noir County, North Carolina, being the second oldest of the five children (two sons and three daughters) of Brother Noah N. and Mary Eliza Sugg Smith. Her sister, Nancy Smith Bartlett, the wife of our deacon, B. Lloyd Bartlett, is the only survivor of this family.

Leorah Smith and William Thomas Gray were united in marriage on March 4, 1922, and to this home they were blessed with twelve children. Ten of them are now living. One son and one daughter are deceased. William Thomas Gray, the loving husband and father of our home, was taken from us on January 22, 1952.

It was on the second Sunday in June, 1938, when Leorah Gray asked for a home with the precious members of Mewborn's Primitive Baptist Church. She was received into their fellowship and was baptized that same afternoon in "The Old Gray's Mill Pond" by Elder W.B. Kearney, along with several others. She had been shown in a dream that it was to be Elder Kearney who was to lead her out into the pond.

Through the many years of her dear companion's (William Thomas Gray's) afflictions who was confined to his bed for this period of time, our mother would get Spiritual strength by reading her favorite scripture, the 23rd Psalm, and singing her favorite hymn, "Amazing Grace."

It was during the year 1938, that our mother and father moved from Lenior County, N.C., to Havelock, Craven County, N.C., a distance of about seventy-five miles from their old home and it was then that the trips back to Mewborn's Church began to be few at times, as it became much harder to make them in those days. Our mother would always read her Bible and sing the hymns out of her church hymn book to us, her children. Mother was a strong believer in the "Doctrine of Salvation by Grace and Grace alone." How sweet are the memories today of this precious "Mother!" I feel too unworthy to even attempt to give a description of her walk and talk in this life. No grouping of words could adequately accomplish this.

The last two years of her life she was bed-ridden by a stroke. She made her home with her son, Joe, and his wife, Pam, for several months, before moving and making her home with daughter, Ruth, and her husband, Eddie Clark, of Newport, North Carolina. God had a better use for her elsewhere, so she was blessed to pass from this life of trials, sorrows and tribulations.

Her funeral service was conducted at 1:00 p.m., Thursday, June 13, 1985, at the Bell-Munden Funeral Home Chapel, Morehead City, North Carolina, with Elder Johnnie Carroll officiating. Then her body was brought back home to her family plot in the Mewborn's Church cemetery for graveside services that were conducted by Elder McKinley Gray, Elder J.M. Mewborn (her pastor) and Elder Johnnie Carroll. We miss her very much, but we feel that our loss is her eternal gain.

We feel today as she had already felt many times before from her favorite scripture, the 23rd Psalm, that Jesus, her Lord and Saviour is truly her Shepherd forever, in that Heavenly Home where milk and honey flow forever. There she will not want anymore as she rests in those green pastures beside the still waters with her cup perpetually running over with His goodness and mercy. It is our hope that she will dwell in that house with this great Shepherd and the flock of God's sheep in His goodness and mercy eternally and for ever.

Written in behalf of her family by her daughter and sister in Christ, I hope, who loved her very much.

Ruby Gray Daniels
Goldsboro, N.C.

GLADYS SINCLAIR JACKSON

We, the Harnett Primitive Baptist Church, Sampson County, North Carolina, bow in humble submission to the infinite will of our Heavenly Father who called from our midst Sister Gladys S. Jackson on July 14, 1985, in the Wake Medical Center, Raleigh, N.C.

Sister Gladys Sinclair was born January 16, 1901, in Sampson County, N.C. She married Brother Almon Jackson in the year 1920. To them were born daughters and sons. They are, Mrs. Jewel Ann West, Charlotte, N.C., Mrs. Edna Earl Hart, Washington, N.C.; sons, Butress, Roseboro, N.C., Leon R. and Glenn Brewer, Raleigh, N.C., Gershon, Garner N.C., a sister, Mrs. Sallie Butler, Salemburg, N.C., twenty grandchildren and twenty-one great grandchildren are also left behind to mourn her passing.

She joined the Harnett Primitive Baptist Church, along with her husband, Almon Jackson, on July 25, 1962. She was baptized by Elder J.M. Mewborn. Brother Jackson, her husband, was too feeble to be baptized at that time, and passed away just a few days afterwards. After his death, Sister Jackson went to live with her son, Leon and his wife, Lizzie, in Raleigh, North Carolina.

Our dear sister remained a faithful, devoted member of Harnett Church for 23 years and attended as long as her health permitted. She was a quiet, meek person in her manner and way and our church shared great confidence in her. To the family and loved ones, we extend our heartfelt sympathy. You have suffered a great loss, but we feel that your loss is her eternal gain.

Her funeral service was conducted at Harnett Church by her pastor, Elder Delbert Carraway, with burial in Sunrise Memorial Gardens beside the resting place of her husband beneath a beautiful array of flowers.

Therefore, be it resolved that a copy of this obituary notice be given to her family, a copy sent to **Zion's Landmark** for publication and a copy be filed in our church record.

Done by order of Harnett Church in conference on Saturday, August 10, 1985.

Elder Delbert Carraway, Moderator
Graham Jackson, Clerk
Zora Spell, Oba Honeycutt, Ila Naylor
and Lillian McLamb, Committee

**SCHEDULE OF UNION MEETINGS FOR THE
 FIFTH SATURDAY AND SUNDAY IN DECEMBER, 1985**

ANGIER UNION will meet with Old Union Church located on Brodgen School Road about 10 miles east of Smithfield, N.C. Elder Walter Barnes was chosen to preach the introductory sermon and Elder E.T. Jones was chosen as his alternate. (Bobby Daughtry, Clerk, Princeton, N.C.)

BLACK CREEK UNION will meet with Goldsboro Church in the City of Goldsboro, N.C. Elder Delbert Carraway was chosen to preach the introductory sermon and Elder J.B. Williams is his alternate. (Elder J.B. Williams, Clerk, Rocky Mount, N.C.)

BLACK RIVER UNION will meet with Hickory Grove Church, located ten miles east of Benson, N.C. beside N.C. Hwy. 50 in the Meadow Community. (Alonzo Barefoot, Clerk, Newton Grove, N.C.)

LOWER COUNTRY LINE UNION will meet with Mount Lebanon Church, located about ten miles north of Durham, N.C., on east side of The Guess Road. Elder Burch Wray was chosen to preach the introductory and Elder Wallace Oakley is his alternate. (Bernard Whitefield, Union Clerk, Carrboro, N.C. 27510)

MILL BRANCH UNION will meet at Pleasant Hill Church, Myrtle Beach, South Carolina. Directions to Pleasant Hill Church are as follows: Those traveling U.S. 501 to Myrtle Beach across the overpass bridge, turn right at 4th stop light; go to first stop light and then turn right and go to church on your right. (J.D. Wright, Union Clerk, Tabor City, North Carolina.)

WHITE OAK UNION will meet with Maple Hill Church, just east of intersection of N.C. Hwys. 50 & 53. Meeting House is located on south side of Route N.C. 50, Maple Hill, N.C. Elder Owen Kennedy was chosen to preach the introductory sermon and Elder Furney Davis is his alternate. (Virgil Davis, Union Clerk, Richlands, N.C.)

LOWER MAYO UNION will meet with Russell Creek Church ON SUNDAY ONLY. Russell Creek Church is located just off Route 8 about six miles south of Stuart, Va. (Cletus Turner, Route 1, Box 681, Bassett, Va. 24055).

ANNUAL MEETING AT MACEDONIA CHURCH (Fla.)

If the Lord will, we do hope to have our annual meeting again next February, 1986, the same weekend as heretofore, and we would appreciate it very much if you will announce it in the **Zion's Landmark**. The meeting will begin on Friday a.m., at 11:00, February 21st, continuing through Saturday, the 22nd, and through Sunday, February 23rd, 1986.

Macedonia Church is located at Alturas, Florida and directions to the meeting location are as follows: Those coming from the north, take Interstate 95 to Interstate 4 at Daytona Beach, Fla. Follow Interstate 4 to Haines City, Fla. There you will take U.S. 27 south to Lake Wales, Fla. At Lake Wales, Fla., take Route U.S. 60 west for approximately 9 miles to "Alturas, Fla. Sign." At this point turn left on State Road Route 655-A. Go for about 1½ miles to church building on your left.

Those coming from the west will follow U.S. 98 to Route 60 and "Alturas, Fla. Sign." At this point turn right on State Road 655-A. Go for about 1½ miles to church building on your left.

We enjoy having our precious brethren, sisters and friends who love the doctrine of God's absolute sovereignty and predestination in and over all things to meet with us and we extend a warm invitation for you to visit with us again in February, 1986.

For more information call or contact Brother Bill Lake, Telephone 813-683-1726 or Brother Clarence Duckworth, Telephone 813-537-1208.

W.C. (Bill) Lake
1111 N. Gilmore Avenue
Lakeland, Florida 33805

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

Chicopee Road
BENSON, NORTH CAROLINA 27504

POSTMASTER: Please forward change of address orders on form 3579 to
Elder J. M. Mewborn, Willow Spring, NC 27592

Volume CXVIII

November-December 1985

Number 6

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Greensboro, N.C. 27418

CHURCH PEACE AND TRANQUILITY

Lo! what an entertaining sight
Are brethren that agree;
Brethren whose cheerful hearts unite
In bands of unity.

When streams of love from Christ, the spring,
Descend to every soul;
And heavenly peace, with balmy wing
Shades and bedews the whole.

'Tis like the oil divinely sweet,
On Aaron's revered head;
The trickling drops perfumed his feet,
And o'er his garments spread.

'Tis pleasant as the morning dews
That fall on Zion's hill,
Where God His mildest glory shews
And make His grace distrill.

(SELECTED)

NOTICE

Beginning with the January-February, 1986, issue of
Zion's Landmark, the subscription rates are changed
as follows:

\$8.00 PER YEAR
2 YEARS \$15.00
TO ELDERS:
\$7.00 PER YEAR, 2 YEARS \$13.00.

J.M. Mewborn, Editor

EDITORIAL

A LOOK INTO THE PAST

Have you ever wondered or given thought in your meditation concerning the church how a service of our faith, the Primitive Baptist, was carried out 130 or 140 years ago or in colonial times? Has the manner, way and order of worship changed any over the years or since that time? What did it look like? How was the service conducted then? Was it carried out then like it is today? Have there been any changes through the years? This would be in the days of our forefathers. These are questions that had pervaded my mind for many years. There were no candid cameras or video photographers to capture the scene in those days for such things were unheard of until well into the 20th century. Only an accurately written, recorded description at the time, that would be preserved through the years, could only answer these questions.

GOSPEL ORDER

"TAKE WITH THEE ONE OR TWO MORE, THAT IN THE MOUTH OF TWO OR THREE WITNESSES EVERY WORD MAY BE ESTABLISHED." Matthew 18:16.

ZION'S LANDMARK

"Remove not the ancient Landmark which thy fathers have set." Proverbs 22:28

EDITOR

ELDER J. M. MEWBORN
Willow Spring, NC 27592

ASSOCIATE EDITOR

George A. Fulk
Greensboro, N.C. 27410

PUBLISHED BI-MONTHLY

Vol. CXVIII Nov.-Dec. 1985

No. 6

\$7.00 PER YEAR -- 2 YEARS \$13.00
TO ELDERS \$6.00 PER YEAR -- 2 YEARS \$11.00

POSTMASTER: Please forward change of address on form 3579 to Elder J. M. Mewborn, Willow Spring, NC 27592.
Second Class Postage Paid at Benson, NC 27504
USPS 699-220

In Greene County, eastern North Carolina, today there are two Primitive Baptist Churches. One of them is known as the Old Meadow Church, located in the extreme northern end of the county; the other one is our church at Mewborn's, located in the extreme south-eastern part of the county. These two churches are located some 12 miles apart with Snow Hill, the county seat being midway equidistant between them, and were in direct correspondence with one another for 100 years until 1954.

It was while researching for other information not long ago that I came across a very precise, pictorial description of the scenario of a meeting at the old Meadow Church that took place in October, 1853. I remember attending church there with my father and mother Elder J.E. Mewborn and Sister Emma T. Mewborn, many times when I was a child. I remember that he was pastor of that church nearly fifty years ago. I have fond memories of that place today.

To my knowledge this description is one of the very few authentic or valid accurate descriptions of one of our services reaching that far back that is known to exist today, although it was seen through the eyes of a non-believer at the time. However, her description is a most candid one and conscientiously given as best she could as she saw it, even though it is in the form of ridicule.

Published in the July, 1956, issue of **The North Carolina Historical Review**, is a very interesting article entitled, "Plantation Experiences Of A New York Woman." In October, 1853, Benjamin Franklin Williams, a North Carolina planter-physician, returned to Clifton Grove Plantation in Greene County with his bride whom he had met eight years previously in the State of New York. At the time of their first meeting Sarah Frances Hicks was 18 years of age and a very talented student at the Albany (New York) Female Academy. Williams, seven years her senior, had just arrived in Albany where he had come from Greene County, N.C., to pursue the study of medicine. He secured board and lodging at the McDonald House at 66 North Pearl Street where his sister, a niece, and Sarah Hicks were already living. Thus began a courtship which lasted for eight years. This courtship culminated in marriage for them on September 20, 1853. After a wedding trip to Niagara Falls, Montreal, and Quebec, they proceeded leisurely southward to North Carolina, visiting in New York,

Philadelphia, and Washington, before settling down to the realities of life on Williams' father's plantation six miles north from Snow Hill, Greene County, N.C.

It was during her stay on this plantation that she wrote a series of letters back to her parents in New York, giving vivid descriptions of life on this southern plantation in eastern North Carolina 132 years ago. These letters were fortunately kept and preserved for the use of future's posterity and were first published, as we have already stated, in the **July, 1956**, issue of the **North Carolina Historical Review**. It was in her very first letter that she wrote on Monday morning, right after she attended the Old Meadow Church's service on Sunday, just the day before, that she told it. I am republishing it at this time in connection with this church's Two-Hundredeth (200th) Anniversary that was commemorated on September 22, 1985. This letter describes life on a southern plantation in the United States before the Civil War in slavery times and the appearance of a Primitive Baptist Church (worship) service in her own words as she saw it. The letter:

"Clifton, Grove, N.C.
Oct. 10, 1853
(Monday)

My dear Parents:

I arrived safely at my new home on Friday last, but have had no time to write until now. You may imagine I have seen many strange things. As for my opinions, in so short a time, it would not be fair to give them. I have seen no unkind treatment of servants. Indeed, I think they are treated with more familiarity than many Northern servants. They are in the parlor, in your room and all over. The first of the nights we spent in the Slave Holding States, we slept in a room without a lock. Twice (or two times) before we were up, a waiting girl came into our room, and while I was dressing, in she came to look at me. She seemed perfectly at home, took up the locket with your miniatures in it and wanted to know if it was a watch. I showed it to her. "Well," she said, "I should think your mother and father are mighty old folks." Just before we arrived home, one old Negro caught a glimpse of us and came tearing out of the pine woods to touch his hat to us. All along the road we met them and their salutation of "Howdy (meaning How do you) Massa Ben," were their

greetings, and they seemed so glad to see him, that I felt assured that they were well treated. As we came to the house, I found Mother Williams ready to extend a mother's welcome. Mary and Harriett were both here and delighted to see me. I felt at home. At dinner we had everything very nice. It is customary when the waiting girl is not passing food at the table, to keep a large broom of peacock feathers in motion over our heads to keep off flies, etc. I feel confused. Everything is so different that I do not know which way to stir for fear of a blunder. I have determined to keep still and look on for a while, at any rate.

Yesterday I went to church in a very handsome carriage, servants before and behind. I began to realize yesterday how much I had lost in the way of religious privileges. We went six miles to church, as they have preaching at Snow Hill only every one or two Sabbaths. On arriving I found a rough framed building in the midst of woods, with a large congregation, consisting of about equal numbers of white and black. These meetings are held about one a month and then addressed by two or three exhorters, who are uneducated, and each speaks long enough for any common sermon. The singing is horrible. Northerners, prize your religious privileges. They are great and you would realize it by attending church here just once. I shall miss these much. Things that Northerners consider essential are of no importance here. The house and furniture is of little consequence. To all these differences I expect to become accustomed, in time, I hope.

My husband is all kindness and loves me more than I am worthy. With him I could be happy anywhere. I have seen enough to convince me that the ill-treatment of the Slaves is exaggerated in the North, but I have not seen enough to make me like the institution. I am quite the talk of the day, not only in the whole County, but on the plantation. Yesterday I was out in the yard and an old Negro woman came up to me, "Howdy, Miss Sara, are you the Lady that won my young Master. Well, I raised him." Her name was Chaney and she was the family nurse. Between you and me, my husband is better off than I ever dreamed of. I am glad I didn't know it before we were married. He owns 2000 acres of land in this vicinity, but you must bear in mind that land here is not as valuable as with you. I wish you could see the cotton fields. The bolls are just opening. I cannot compare their appearance to anything but fields of white

roses. As to the cotton picking, I should think it very light and pleasant work. Our house is very unassuming. Not larger than Mary's. I shall feel unsettled until my furniture comes and after our return from Charleston next month. Then I hope to settle down and be quiet for a while. The house has been full of relatives ever since we came and more friends are expected tomorrow. Direct to Clifton Grove, near Snow Hill, Greene County, N.C.

But I'll leave these things to talk of when I see you, which I hope may be before many months. I will write you more fully when I have the time. Some of our friends leave this morning and I must go and see them. Write soon, very soon. Ben sends love. Love to all. Ever yours,

Sara"

After reading Sarah Hicks Williams' description on October 9, 1853, of one of our church services, I had a good chuckle, but immediately I began to have more serious thoughts of the cause of her expressions in this matter. Little did she know that when she gave her description on that morning on October 10, 1853, that she was describing the church of the true of living God, and her great Head, the Lord and Saviour Jesus Christ. The carnal, natural mind has always made vain judgment from the outward, exterior appearance. On the other hand, the Prophet Isaiah described the Son of God, by way of prophecy, as He would be viewed and described by the natural world. It fits perfectly in this instance. We shall quote Isaiah's words and in so doing, let us remember that whatever applies to the Son of God, the Lord Jesus Christ, applies equally as well to His Church: Isaiah said, "Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him **AS A TENDER PLANT, and AS A ROOT OUT OF A DRY GROUND:** He hath **NO FORM NOR COMELINESS;** and when we shall see Him, **THERE IS NO BEAUTY THAT WE SHOULD DESIRE HIM.** He is **DESPISED** and **REJECTED** of men; a man of sorrows, and acquainted with grief: **AND WE HID AS IT WERE OUR FACES FROM HIM: HE WAS DESPISED, AND WE ESTEEMED HIM NOT.** Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." Isaiah 53:1-4. A dried root is looked upon as nothing, and is always discarded by men. He, as well as His Church, is still despised, rejected and ashamed

of until this present day.

All of those bold phrases above completely and fully describe the church of God in all ages and generations of time, as well as her great Head, Jesus Christ, as seen through the natural (or carnal vision) of men. All the difference herein lies in the fact of one having been given the "Eye of Faith" to see the great King in His everlasting and glorious beauty. We may ask the question, "What is seen through this "Eye of Faith?" Can it be identified and described? We feel that it was seen by the same prophet, Isaiah, by revelation of the Spirit to the single Eye of Faith when he said, "Thine eyes shall see the King in His beauty: they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious **LORD** will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. The Lord is our King; He will save us." Isaiah 33:17, 20, 22.

We recall in this instance the words of Jesus when inquiry had been made of Him, "Art thou He that should come, or do we look for another?" he told the multitudes, by asking them three simple questions, then answering each of them as he referred to John the Baptist and the coming forth of the Gospel church, "Blessed is he, whomsoever shall not be offended in me. **What went ye out into the wilderness to see?** A reed shaken with the wind? **But what went ye out for to see?** A man clothed in soft raiment? Behold, they that wear soft clothing are in King's houses. **But what went ye out for to see?** A prophet? yea, I say unto you, and more than a prophet, "referring to John the Baptist, His forerunner. "And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force," Matthew 11:12. Jesus told them what their own words in their own mouthes would be as they described Him, "A gluttonous man, and a winebibber, a friend of publican and sinners, etc." Matthew 11:19.

We meditate or ponder in our thoughts today if Sarah Hicks Williams had been asked this question, as she rode off to church, using her own words, on that Sunday morning back on October 10, 1853, "in a very

handsome carriage, servants before and behind, "**But what went ye out for to see?**" what would have been her answer? Instead of seeing a stone Gothic, cathedral-type structure with a high domed ceiling and nave, she saw a "rough framed building," out in the woods or wilderness. Instead of seeing what she called an "essential" collection plate passed around among the congregation, she heard a discourse from a minister who said he never received but \$3.00 during his entire ministry of 31 years, and then gave it back to the church for repairs on the meeting house, (see reference below); instead of seeing mahogany or walnut red velveted pews, she saw a few plain, hard board home made benches; instead of seeing a \$50,000.00 pipe organ with a trained 50 member choir that sang to literal, harmonic perfection, she heard some discordant notes that she described as "horrible;" instead of hearing a polished, academically structured sermon of works with a little sprinkle of artificial grace attempted to be dropped here and there including every aspect of "excellency of speech" or perfect elocution and "enticing words" of diction, she heard several long-winded, "uneducated exhorters" with each of the sermons lasting much longer than any one common sermon.

But one thing she could not hear or see and that was what Christ called "these things" that embrace the glorious truth and doctrine of Salvation by the Grace of God and Grace alone through the merits of Jesus Christ only. From some (the wise and prudent), Christ said they had been hid. To others, (babes), He said they had been revealed. "I thank thee, O Father, Lord of Heaven and earth, because thou hast **HID "THESE THINGS"** from the wise and prudent, and hast **REVEALED** them to babes. Even so, Father: for so it seemed good in thy sight." Matthew 11:25. Since the world by man's wisdom has never known God, His people, because they are made to stand in defense of this glorious truth have from time immemorial have no choice except be "made as the filth of the world, and are the offscouring of all things unto this day." 1st Cor. 4:13.

Concerning the order of the Gospel of the Lord Jesus Christ in which this church was founded, I have found the following interesting account of an incident that was left on record in a 1925 issue of **Zion's Landmark** that occurred at the Meadow Church about the year

1800. This incident vividly portrays the strictness that not only the Meadow Church but other churches practiced in those days when receiving members by experience into their gospel fellowship and order, particularly as to their soundness of faith, etc.

I might add that this incident was left on record by my great uncle, Elder D.A. (Drewry Aldridge) Mewborn, 1840-1928. He was pastor of the Old Meadow Church for many years prior to his death that took place in 1928. This article is republished below and is entitled,

A REMARKABLE OCCURRENCE

I have been asked by the Editor of **Zion's Landmark** to leave on record what Brother James Beaman told me about a very remarkable occurrence that took place at the Meadow Church many years ago. It may have been recorded in the old church book, as it should have been, but unfortunately the old church book is lost.

Our Articles of Faith date back to 1785 when the Church at Meadow Meeting House, Greene County, North Carolina, was constituted, but the minutes in the church records that we have only go back to about 1820. So we are without a record of the minutes of our church for the first thirty-five years of the history of the church. Brother Mills Smith was clerk of the church when I was received into fellowship of the church there in November, 1872, and Brother James Beaman had been clerk before Brother Mills Smith. They both told me that they had never seen the first old church book.

I will now write what I have been told about this incident. It concerns the death of Mrs. Rhoda Garris, the lady who died in the Meadow Meeting House many years ago. Old Brother James Beaman told me what the old members told him. The incident must have taken place around the turn of the 19th century, or about the year 1800, for it took place before he knew or could remember. He joined the church in May, 1839, and died in September, 1882, at the age of 86 years. Therefore, he was born in the year 1796.

Sometime shortly after I joined the church in November, 1872, Brother Beaman told me that the old church members told him that Mrs. Rhoda Garris had come before the church conference and had offered herself for membership. That her confession did not give the church satisfaction and that she was not re-

ceived. He said she remarked that if she ever offered to the church again and was not received, she hoped she would die! I do not remember if he said whether this remark was made in conference or privately.

Brother Beaman said that afterwards, as she was walking with other ladies, going to meeting, she asked one of the accompanying members to tell her what she had told the church that was not acceptable when she had offered herself for membership. The sister told her. That same day in conference the invitation was extended to those who desired to join and Mrs. Garris came before the conference. When asked to relate the dealing of the Lord with her, she attempted to speak, but she failed to speak. She died, then and there, and was laid out on a bench or benches. They sat up with the corpse that night in the meeting house. Mrs. Rhoda Garris was buried the next day near the southeastern corner of the first meeting house, as it stood then. When her husband died, he was buried by her side.

The above is correct according to the best of my recollection. These two graves are the only ones in the church yard.

**D.A. Mewborn
Farmville, N.C.
October, 1925"**

Your editor has seen these two graves when a child, while growing up, a number of years ago. At that time they were marked by pine lightwood posts and the small lot was maintained or kept up by the church in an appropriate or nice manner.

"Burkitt and Read's History of the Kehukee Baptist Association" states that Church at the Meadow Meeting House was constituted on the 10th day of August, 1785, as a branch of the Church of Toisnot. Toisnot Church, first organized in 1756, as it stood then, was located about three miles east of the City of Wilson, North Carolina, just off N.C. 42 Highway. Thus, her mother church, Toisnot, is older than the Constitution of the United States of America, and the daughter, the Meadow Church, reaches back to the beginning of the history of our country.

An indepth search of old records reveals that the Meadow Church was blessed with a prolific ministry back in those days and that some of those "uneducated exhorters" who preached at the Old Meadow

Church on that Sunday morning back on October 9, 1853, are identified as follows: to-wit:

Elder Samuel Moore, who united with the church there in 1796,

Elder David Daniel, who united with the church there in 1804,

Elder Benjamin Bynum, who united with the church there in 1817,

Elder Ichabod Moore (born 1793, died 1857, a soldier-officer in the War of 1812) united with the church in 1821, and

Elder Calvin Ruff, who united with the church in the year 1852.

It is interesting to note from a direct quotation from the biography of Elder Ichabod Moore this fact concerning his life: Quote: "I never received but three dollars in the way of preaching in my life and that I put in for the repairs of the Meadow Meeting House." End of Quote. And yet to think today that men and their families actually live off monied salaries handed to them in the name of religion! From all indications available, these men were very prominent citizens in the Federal Period (in the founding of our country) in that area of eastern North Carolina in which they lived, as well as their families, respectively.

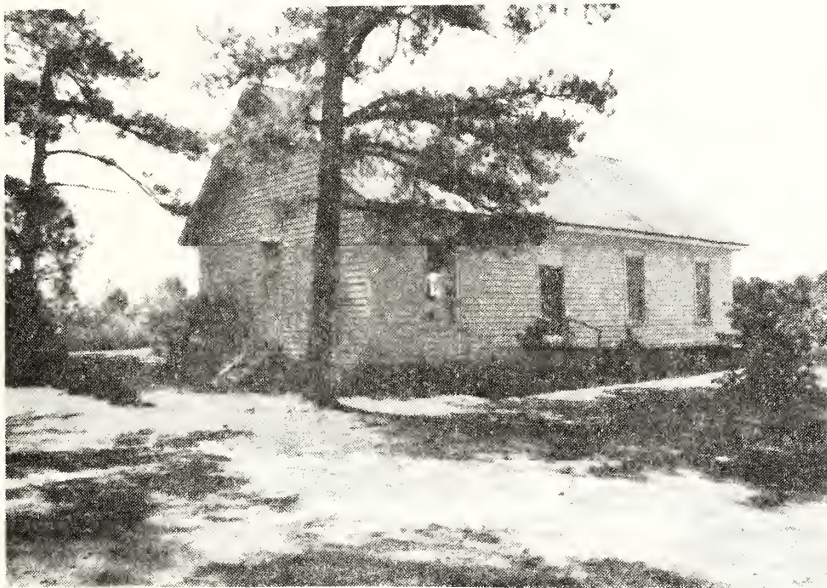
Further, deeper research into the history of the Old Meadow Church reveals that her two sons in the ministry, Elder Samuel Moore and Elder Ichabod Moore, were brothers in the flesh (by nature) as well as in the Spirit of God. The labours of the ministry of these two men were fruitful. About the year 1824, Elder Samuel Moore was dismissed with several brethren and sisters to constitute a church at Tyson's Meeting House, Pitt County, North Carolina. In the year 1832, Elder Ichabod Moore was dismissed with a number of other brethren and sisters to constitute the Church at White Oak (located at Saratoga), Wilson County, North Carolina.

Some of the deacons and male lay members who served the Meadow Church from the years 1829 to 1860 were, namely: Richard Allen, Joseph Bynum, Aaron Joyner, John Joyner, William Williams, James Beaman, Joseph Bynum, Joseph Rasberry, William Turnage, William Jones, Mills Smith, Thomas Croom, N.P. Daniel, Benjamin May, G.F. Nethercutt, Stephen Craft, J.T. Lewis, D.A. Mewborn, and others.



Photograph showing "meeting house," built about the year 1875 as it appears today, 1986.

The Meadow Primitive Baptist Church is located one-half mile south of U.S. Highway 264, between Wilson and Greenville, North Carolina, one mile east of Walstonburg, N.C.



Photograph showing rear view of "meeting house" with entrance used by former slaves and Black members after the Civil War who still retained membership in the church during the days of segregation.

While Sarah Hicks Williams did not outrightly identify the name of the church that she attended in Greene County, North Carolina, on October 9, 1853, from all the evidence at hand it is inconclusively determined and proven, we feel, beyond any shadow of doubt that it was an Old Baptist Church, of the genuine kind (Hard Shell if you please) of the Apostolic Faith. While this church, as organized by the Lord Jesus Christ nearly 2,000 years ago, is generally regarded by the world as nothing, yet may we remember that one of her ministers, Elder John Gano, once immersed George Washington during the Revolutionary War in the Hudson River in New York State, Abraham Lincoln grew up within its environment in Illinois where his parents were actual members of this church, Sam Rayburn, a renowned statesman, Congressman and Speaker of the House of Representatives of the United States for many years, belonged to this church, while such financial giants in the business world as J.C. Penney, founder of a large department store chain in the south, and Jay Gould, a multi-millionaire railroad builder from Roxbury, New York, (in the Catskill Mountains) also grew up under the influence of this same doctrine and church.

A minister of God of this same faith by the name of Elder Daniel Parker, who immigrated with his parents because of religious persecution from the State of Virginia, temporarily settling in Georgia, Tennessee and Illinois, had a divine vision concerning a portion of the country then called Mexico. Leaving Palestine, Illinois, in the 1830's he led a covered wagon and church of Old Baptists into this Mexican Territory prior to the Mexican War and Battle of the Alamo that was later to become our "Lone Star State," or Texas.

Today, this man, Elder Daniel Parker, is recognized by national historians as one of the pioneers who helped to establish this great state of our nation, and the making of our great nation.

Surely, in all of it, there had to have been a cause.

J.M. Mewborn
January 6, 1986

"BE NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT: SERVING THE LORD." Romans 12:11.



Photograph of "front yard marker" of the Meadow Church.

THE ELECTION OF GOD AND THE ATONEMENT OF JESUS CHRIST

Dear Elder Mewborn,

For sometime I have had a mind to try to write you concerning the atonement as it relates to the teaching or doctrine of predestination, election, foreordination and foreknowledge of God. The atonement has

- (1) **GOD** for its author,
- (2) **JESUS CHRIST** for its victim or sacrifice,
- (3) The **SALVATION** of the elect of God for its object,
- (4) The Eternal **TRUTH** for its security, and,
- (5) His Almighty **POWER** for its execution.

In the atonement all the attributes of Deity are displayed while growing or increasing with inexpressable beauty and grandeur.

Having considered the doctrine of predestination as

it regards or relates to all mankind in general, we are shown by it that some are appointed to wrath while others have obtained Salvation alone in Jesus Christ; may we now consider these two groups separately or individually. Specifically, that branch of it which relates to the saints only is commonly called **election**. With reference to the non-elect, it is called **condemnation, or damnation**. Those (the saints) who were ordained unto eternal life are not so ordained on account of any worthiness foreseen in them on their part or any good works to be wrought by them; nor yet so is the gift of their future faith contingent or conditional upon any act of their past or future decisions, but purely of free, reigning and sovereign grace. Their ordination unto salvation was only in accordance with the mere good pleasure of the will of the true and living God.

Now it is evident, among other considerations from this view, that faith, repentance, and holiness taken, as one collectively, are no less than the free gift of God, even as eternal life itself. God has already clarified that faith "is not of yourselves, it is the gift of God, not of works, lest any man should boast." Ephs. 2:8. "For unto you it is given in the behalf of Christ to believe on Him, etc." Philippians 1:29. "Him (Christ) has God exalted with His right Hand to be a Prince and a Saviour." Acts 5:31. Through Him (Christ Jesus) has He given us repentance. In Acts also it is recorded that God hath also granted repentance unto life. In like manner, holiness is called the sanctification of the Spirit, (See II Thes. 2:13), because the divine Spirit is the efficiency of holiness in the soul, and we who are unholy and unclean are made holy and clean through this operation.

Now, if repentance and faith are the gifts of God, and sanctification is the divine work of God, then these are not the fruits of man's free will. At no point or place has he (man) acquired them (repentance, faith and sanctification) of himself. Therefore, none of them can be motive to or conditionally related to his election and calling. Repentance, faith and sanctification are, collectively as one, the inseparable and singular **ACT** of the Divine Mind of God in the heart or soul of the subject of grace, irrespectively antecedent to all the so-called good qualities inborn or inbred whatever in the person elected. Besides, the Apostle Paul asserts expressly that election is not of works, but of Him that calleth, and that it had already passed before the per-

sons (both Jacob and Esau, the twins) had done any good or evil or before their natural birth. "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Romans 11:7. If faith or works were the antecedents and cause of election, God could not be said to have chosen us. But what saith the scripture, "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and believe of the truth." II Thess. 2:13. If we had the power to choose the Lord God, it would be contrary to the whole tenor of scripture. "Ye have not chosen me, but I have chosen you, and ordained you, etc." John 15:16. "Herein is love, not that we loved God, but that He (first) loved us, and sent His Son to be the propitiation for our sins." 1st John 4:10. Election is everywhere in the scripture asserted to be God's completely, alone independent act, transcending completely and separately apart, from any of man's whimsical desires or fanciful notions.

Once more, the elect of God were chosen that they would and must be holy, not because it was foreseen that they might be anything less than holy. Therefore, to represent holiness as the reason why they were elected is to make the effect antecedent to the cause. The cause of holiness was pinpointed by the Apostle Paul when he said, **"ACCORDING AS HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, THAT WE SHOULD BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE."** Ephesians 1:4. The Apostle Paul also adds, "Having predestinated us . . . unto the good pleasure of His will." Ephesians 1:5. This most evidently implies that God saw nothing extra or anything foreignly related on the part of fallen man or any motive outside or extraneous from Himself as to why He should either choose any at all or this man before another man based upon a so-called post free-will co-partnership between the two parties for eternal salvation as so commonly believed by many in this day and time. One has so adequately expressed this point of truth in these words,

"O what is poor, feeble, dying man,
Or any of his dustful race,
That God should make it His concern
To visit him with grace!

That God who darts His lightnings down
Who shakes the worlds above,
And mountains tremble at His frown,
How wondrous is His love!"

In a word, the Elect of God were freely loved, freely chosen, and freely redeemed by an inorganic, Heavenly and divine, substance or quality called free-grace. The Elect of God are freely called, freely justified and they shall be freely glorified in the first resurrection by this same composite substance called free-grace.

Since Christ says, "Ye have not chosen me, but I have chosen you, and ordained you, etc." (See John 15:16), I would fain asked whether it be scripture to say that we must have faith before we are elected and that we must have it in order to be elected, or, rather that we are elected in order that we shall have faith? First, God has chosen or elected a people unto eternal life; **secondly**, that this election took place in eternity or before the foundation of the world, and **thirdly**, that this election was not founded on any conditions existing between the Elector (God, in this instance) and the elected (better known as His chosen generation). Without controversey, the Eternal God has an Elect people. For this substantiation, we call to witness the following portions of holy writ, "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." Psalm 33:12. "The Lord most high is terrible; He is the great King over all the earth. He shall **choose** our inheritance for us, the excellency of Jacob whom He loved. For God is the King of all the earth." Psalms 47:2,4,7. "And He brought forth His People with joy, and His **chosen** with gladness." Psa. 105:43. "That I may see the good of thy **chosen**, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." Psa. 106:5. And finally, the language of Peter, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should skew forth the praises of Him who hath called you out of darkness into His marvellous light." 1st Peter 2:9.

Our present objective is to prove inconclusively that the Eternal God has absolutely and unconditionally chosen or elected a portion or certain number of Adam's fallen race from the sum total of helpless mankind, unto Salvation and immortal glory through Jesus Christ. The Word (Christ Jesus) and those that were

with Him in the beginning will be the same ones that will be with Him in the ending, "and they that are with Him are called, and **chosen**, and faithful." Revelation 17:14. "And except those days should be shortened, there should no flesh be saved; but for the **elect's** sake those days shall be shortened." Matthew 24:22. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive **the very elect.**" Matthew 24:24. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His **elect** from the four winds, from one end of heaven to the other." Matthew 24:31. "And shall not God avenge His own **elect**, which cry day and night unto Him though He bear long with them?" Luke 18:7.

We know that these three interrelated, component parts (1) election, (2) foreknowledge, and, (3) predestination cannot be separated, although the attempt has been made by those who strongly deny and also hate the absolute, abstract and intangible quality of their inseparableness. The election, foreknowledge and predestination of God were (all three of them) embraced in His eternal ordination and what saith the scripture: "As many as were ordained to eternal life believed." Acts 13:48. Hence, their faith (belief) not only stems from the election that was embraced in God's ordination, but it reaches ultimately to their enjoyment of that future Heavenly state of eternal life in and through alone by Jesus Christ. It is to be noted that this is because of His merits alone. Here, let it be carefully noted and observed that it is not the merits of Christ but rather the Sovereign love of God which is the only motivating moving cause of election itself. Yet, the merits of Christ are the lone (or only) procuring cause of that Salvation to which men are elected.

This decree of God (Election) admits to no cause outside of God Himself, except (only) to the thing decreed which is the final resurrection and glorification into Heaven itself of the saints of God. It also includes the Spirit of Adoption of the soul here in time thus terminating in the glorious resurrection at the last day unto Himself of the mortal bodies of His chosen and elected ones. Election may and does admit, yea, necessarily requires a meritorious cause which is none other than the complete obedience and death of Christ. Those who were predestinated to everlasting life were likewise predestinated to the application of all those in-

tervening means which are necessarily indispensable to their meetness for and entrance upon the enjoyment of that life, such as repentance, faith, sanctification, and perseverance of grace in them who never finally fall away to the end that "as many as were ordained to eternal life believed." Acts 13:48. "According as He hath chosen us in Him before the foundation of the world, that **WE** should be holy and without blame before Him in love." Ephesians 1:4. The pronoun used here, "**WE** should be holy and without blame before Him in love" is synonymous identically with the same **WE** used in this quotation, "**WE** are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that **WE** should walk in them." Eph. 10. In both instances it is the same "**WE**."

The Apostle Paul assures the church of the living God of the precise fulfillment of every cardinal point in this wonderful doctrine and truth as expressed in II Thessalonians 2:13, "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from **the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.**" Those embodied and embraced in this election before time or worlds began shall follow their **Firstfruits**, the Lord Jesus Christ, into eternal glory.

Likewise, does the Apostle Peter remind the church of the Living God of their election and God's everlasting appointment in their behalf to obtain eternal Salvation. Here, he gives them collectively a view at once of the sum total of all these privileges: "**Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.**" 1st Peter 1:2.

W.C. (Bill) Lake
1111 Gilmore Avenue
Lakeland, Florida 33805
October 12, 1985

FELLOWSHIP RESTORED

Proceedings of Council (meeting) held at Rock Hill Primitive Baptist Church, Asheboro, Randolph County, North Carolina, on Saturday, December 7, 1985.

The several churches of the Abbotts' Creek Association had asked that the correspondents convene in Council to examine them to determine if they had satisfactorily set their houses in Gospel order.

At 10:00 a.m. on December 7, 1985, the correspondents gathered at Rock Hill Church, Randolph County, North Carolina. Elder John Lee arose and called the Council together. The Council proceeded to business as follows:

1. Elder David Minter opened the Council with song and prayer.
2. Elder George Flippin was elected Moderator.
3. Elder John Lee was elected Clerk.
4. Elder Sebron Sechriest was elected spokesman for the Council.
5. Inquired concerning Gaines Grove Church. The members of Gaines Grove not being present, Elder Ralph Gaines asked for permission to speak. The Moderator granted permission and Elder Gaines explained that there had been a breakdown or misunderstanding in communication and the membership of Gaines Grove was not informed of the time and date Council was to convene.
6. Inquired concerning Tom's Creek Church. Members of Tom's Creek Church were present who presented minutes showing they had held a called meeting on December 5, 1985, to set their house in order. The members were examined and the Council was satisfied that all members had been notified and agreed to the called meeting. The Tom's Creek minutes were read. The minutes showed that several members did not desire to abide with the action the church was taking and requested that their names be removed from membership. These members were excluded. Tom's Creek then rescinded all meetings since March, 1984, and set their house in order.
7. The Council agreed to Tom's Creek Church being examined together with the four other churches present.
8. Lamm's Grove failed to bring their minutes with them and asked if the Council would accept the witness of Elder John Lee, who was present at their October meeting when they took action to set their house in order. The Council agreed and Elder Lee reported in the affirmative to the actions taken by Lamm's Grove.
9. The minutes of Rock Hill Church, Pierce's Chapel Church, and Mt. Sheperd Church were read.
10. Move, seconded, and agreed that each church appoint a spokesman as they were called for examination.
11. Lamm's Grove Church appointed Brother Wilbur Martin as spokesman. He was questioned by the Council spokesman and reported Lamm's Grove was satisfied with all actions taken.
12. Rock Hill Church appointed Brother Northern Trogden as spokesman. He was questioned by the Council spokesman and reported Rock Hill was satisfied with all actions taken.
13. Mt. Sheperd Church appointed Brother Bill Atkinson as spokesman. He was questioned by the Council spokesman and reported Mt. Sheperd was satisfied with all actions taken.
14. Pierce's Chapel Church appointed Brother Chester Taylor as spokesman. He was questioned by the Council spokesman and reported Pierce's Chapel was satisfied with all actions taken.
15. Tom's Creek Church appointed Brother Reese Gallimore as spokesman. He was questioned by the Council spokesman and reported Tom's Creek was satisfied with all actions taken.

16. Having examined these five churches of the Abbott's Creek Association and being satisfied, the Council moved, seconded, and agreed by unanimous standing vote to receive them back into full fellowship.

17. Moved, seconded, and agreed to appoint the Abbott's Creek Association to hold conference for Gaines Grove Church as soon as possible, in order that they may set their house in order. Gaines Grove Church had previously requested that conference be held for them.

18. Sang a hymn and gave the right hand of fellowship to the membership of Rock Hill, Pierce's Chapel, Mt. Sheperd, Lamm's Grove, and Tom's Creek Churches.

19. Moved, seconded, and agreed to read the minutes and adjourn the Council. Minutes were read and approved.

20. Closed with prayer by Elder Jack Hawkins.

Elder George Flippin, Moderator

Elder John T. Lee, Clerk

SIGNED:

Elder George Flippin

Elder John T. Lee

Elder L.G. Stewart

Elder R.L. Fish

Elder David P. Minter

Elder Sebron Sechriest

Elder L.G. Mishoe

Elder W.C. Noles

Paul H. Carraway

Leslie M. Davis

Layton Dupree

Jack Hawkins

Delbert Carraway

Ray Payne

Elder Reuben Hawks

Thomas R. Whitley

Elder Furney Davis

John R. Green

Howard Puckett

Bobby Daughtry

J.M. Raper

Henry Tate

Elder Elmer Smith

Deacon R.C. Gaudin

Elder Harry Dagenhart

(Members of Council)

PROCEEDINGS OF COUNCIL (MEETING) HELD FOR LAWYER'S SPRINGS CHURCH, AT LAWYER'S SPRINGS CHURCH, ANSON COUNTY, NORTH CAROLINA, DECEMBER 21st, 1985.

The Lawyer's Springs Church asked that the correspondents convene in council to examine them to determine if they had satisfactorily set their house in Gospel order. At 10:00 A.M. on December 21, 1985, the correspondents gathered at Lawyer's Springs Church, Anson County, North Carolina. Elder George Flippin called the council together. Then the council proceeded to business as follows:

(1) Elder L. G. Mishoe opened the council with song and prayer.

(2) Elder George Flippin was elected Moderator.

(3) Elder L. G. Stewart was elected Clerk.

(4) Elder J. S. Sechriest was elected Spokesman for the council.

(5) Elder W. C. Edwards was appointed Spokesman for Lawyer's Springs Church.

Then Elder W.C. Edwards was questioned by the council spokesman and reported that Lawyer's Springs Church was satisfied with all actions taken.

Having examined Lawyer's Springs Church, and being satisfied, the council then moved with second and unanimously agreed by standing vote to receive them back into full fellowship in Gospel order.

Then sang a hymn and gave Lawyer's Springs Church the right hand of fellowship.

(6) On motion, second and agreed to read the minutes and adjourn the council. Minutes were read and approved.

(7) Closed with prayer by Elder Wallace Oakley.

Elder George Flippin, Moderator

Elder Lester G. Stewart, Clerk

Elder J. S. Sechriest

Elder L. G. Mishoe

Elder Ray Payne

Paul H. Carraway

R. L. Fish

Bobby Daughtry

Leslie M. Davis

Elbert Kirkman

Kenneth D. Hopkins

W. M. Freeman

R. L. Dyer

Frank Pegram

Jim Moody

Howard Puckett

Sam R. Dalton

Victor Walters

Wallace Oakley

Reuben Bowes

Wilbur Martin

Calvin Harward

MEMBERS OF COUNCIL

PROCEEDINGS OF COUNCIL (MEETING) HELD FOR CROOKED CREEK CHURCH, AT LAWYER'S SPRINGS CHURCH, ANSON COUNTY, NORTH CAROLINA, DECEMBER 21st, 1985

The Crooked Creek Church asked that the correspondents convene at Lawyer's Springs Church in council to examine them to determine if they had satisfactorily set their house in Gospel order. At 10:00 A.M. on December 21, 1985, the correspondents gathered at Lawyer's Springs Church, Anson County, North Carolina. Elder George Flippin called the council together. Then the council proceeded to business as follows:

(1) Elder Kenneth Hopkins opened the council with song and prayer.

(2) Elder George Flippin was elected Moderator.

(3) Elder L. G. Stewart was elected Clerk.

(4) Elder J. S. Sechriest was elected Spokesman for the council.

(5) Brother Jack Stegall was questioned by the council Spokesman and reported that Crooked Creek was satisfied with all actions taken.

Having examined Crooked Creek and being satisfied, the council then moved with second and unanimously agreed by standing vote to receive them back into full fellowship in Gospel order.

Then sang a hymn and gave Crooked Creek Church the right hand of fellowship.

(6) On motion, second and agreed to read the minutes and adjourn the council. Minutes were read and approved.

(7) Closed with prayer by Elder Wallace Oakley.

Elder George Flippin, Moderator

Elder L. G. Stewart, Clerk

Elder J. S. Sechriest

Elder Ray Payne

Calvin Harward

Wilbur Martin

Elder L. G. Mishoe

Leslie M. Davis

Frank Pegram

James T. Jones

Kenneth D. Hopkins

Jim Moody

Elbert Kirkman

Sam R. Dalton

Howard Puckett

R. L. Dyer

W. M. Freeman

Wilson Jones

Elder W. C. Edwards

C. M. Kearns

Walter Greene

Reuben Bowes

Bobby Daughtry

R. L. Fish

Paul H. Carraway

Victor Walters

Wallace Oakley

MEMBERS OF COUNCIL

PROCEEDINGS OF COUNCIL (MEETING) HELD FOR CHURCHES COMPOSING THE YELLOW RIVER ASSOCIATION, (STATE OF GEORGIA), AT LAWYER'S SPRINGS CHURCH, ANSON COUNTY, NORTH CAROLINA, DECEMBER 21, 1985

The several churches composing the Yellow River Primitive Baptist Association, located in the State of Georgia, asked that the Correspondents convene in council to examine them to determine if they had satisfactorily set their houses in Gospel order. At 10:00 A.M. on December 21, 1985, the correspondents gathered at Lawyer's Springs Church, Anson County, North Carolina. The council was called together for business by Elder George Flippin. Then the council proceeded to business as follows:

(1) Elder C. T. Harward opened the council with hymn and prayer.

(2) Elder George Flippin was elected Moderator.

(3) Elder L. G. Stewart was elected Clerk.

(4) Elder J. S. Sechriest was elected Spokesman for the council.

(5) **Bethel Church**, Fulton County, Ga., appointed Brother A.T. Parham as Spokesman. He was questioned by council Spokesman. The council was satisfied with all actions taken.

(6) **East Atlanta Church**, Fulton County, Ga., appointed Brother H. L. Fleming as their Spokesman. He was questioned by council Spokesman. The council was satisfied with all actions taken.

(7) **Haynes Creek Church**, Gwinnet County, Ga., appointed Elder E. H. Gunter as their Spokesman. He was questioned by council Spokesman. The council was satisfied will all action taken.

(8) **Mount Zion Church**, Clarke County, Ga., appointed Brother H. L. Fleming as their Spokesman. He was questioned by council Spokesman. The council was satisfied with all actions taken.

(9) **Shoal Creek Church**, Walton County, Ga.; Elder E. H. Gunter asked the council to seat this church. Council agreed to do so.

(10) The above five (5) churches were found to be in peace and order. The council being satisfied, moved, seconded and unanimously agreed by standing vote to receive them back into full fellowship in Gospel order.

(11) Then sang a hymn and gave them the right hand of fellowship.

(12) On motion, second, and agreed to read the minutes and adjourn the council. The minutes were read and approved.

(13) Closed with prayer by Elder Wallace Oakley.

Elder George Flippin, Moderator

Elder L. G. Stewart, Clerk

Leslie M. Davis

Kenneth D. Hopkins

Elder L. G. Mishoe

Elder Ray Payne

Heath Simpson

H. W. (Jack) Stegall

Jim Moody

R. L. Dyer

Frank Pegram

Elder J. S. Sechriest

Howard Puckett

Sam R. Dalton

Elbert Kirkman

Wilbur Martin

Paul H. Carraway

Walter Greene

Elder W. C. Edwards

C. M. Kearns

Wilson Jones

Reuben Bowes

Victor Walters

Wallace Oakley

Bobby Daughtry

R. L. Fish

W. M. Freeman

Calvin Harward

James T. Jones

MEMBERS OF COUNCIL

CONTRIBUTIONS FOR THE CONTINUANCE AND SUPPORT OF ZION'S LANDMARK AND FOR SENDING IT TO THOSE UNABLE TO PAY.

(Continued from the January & February, 1985, issue)

(For Period: December 19, 1984, to December 15, 1985)

Mildred K. Bryant, N.C.	\$7.00
Russell V. Angle, Ohio	75.00
Clayton H. Bond, Va.	3.00
Lizzie P. Blalock, N.C.	2.00
Garvey Cheek, N.C.	3.00
Mrs. Ernest Clayton, N.C.	7.00
Mrs. Willie Davis, N.C.	3.00
Lettie W. Flood, N.C.	3.00
Miss Irene L. Griffin, N.C.	4.00
Rodney Gore, S.C.	7.00
J.B. Griffin, N.C.	3.00
A.L. Harris, N.C.	3.00
Eva T. Hamilton, N.C.	3.00
Miss Effie I. Hunt, N.C.	5.00
A.F. Jackson, Ga.	18.00
Mrs. Ruby C. Mewborn, N.C.	7.00
John C. Mitchell, Jr., Tx.	3.00
Dessie Robertson, Al.	3.00
Ruth B., Sharpe, N.C.	5.00
Nellie C. Prince, N.C.	3.00
W.E. Pollard, N.C.	25.00
Lola C. Temple, N.C.	2.00
Sudie M. Taylor, N.C.	3.00
James B. Whitley, N.C.	13.00
Lizzie F. Williamson, N.C.	3.00
J.D. Wright, N.C.	2.00
J.M. Raper, N.C.	3.00
Mrs. Erma R. Godfrey, N.C.	2.00
Mrs. Bobby Dennis, N.C.	6.00
Mrs. J.N. Berryman, Ga.	8.00
Viola D. Cairns, N.C.	8.00
Sadie M. Chambers, N.C.	1.00
Mrs. Ruthene Cox, N.C.	3.00
Lewis Dunn, N.C.	2.00
Mrs. J.K. Duncan, N.C.	3.00
Naomi Foust, N.C.	3.00
J. Isaac Hill, N.C.	3.00
Mrs. Elizabeth S. Hooks, N.C.	3.00
Calvin B. Jackson, N.C.	2.00
Mrs. Stella Koulouris, N.C.	8.00
Alyne B. Kinsbury, N.C.	18.00
Cecil C. Phillips, Va.	4.00
Mrs. Graham H. Parrish, Md.	13.00
Alseberry Smith, Va.	3.00
Doris P. Wood, N.C.	3.00
Bessie F. Almond, N.C.	2.00
Mrs. Annie Bean, N.C.	8.00
A.L. Barnes, N.C.	3.00
Leonard Bibey, N.C.	3.00
Mrs. Charles W. Gardner, N.C.	3.00

Elder Eugene Gunter, N.C.	14.00	Elder T. Allen Johnson, N.C.	9.00	Bessie Jo Pittman, N.C.	5.00
Mrs. Thurman W. Mercer, N.C.	2.00	Paul Clayton, N.C.	3.00	Nellie P. Dupree, N.C.	1.00
Mecie B. Slawter, N.C.	1.00	Robert G. Fields, N.C.	3.00	Vera M. Simpkins, Va.	3.00
Mrs. Mary S. Smith, N.C.	3.00	Mrs. Lillie A. Allen, N.C.	1.00	Mrs. Leila B. Garrett, Ga.	7.00
Mrs. Emma K. Rouse, N.C.	2.00	Annie M. Barber, Va.	23.00	Mrs. Ned Matthews, N.C.	3.00
Herman Boyd, S.C.	7.00	Vedie Opal Boyd, Tx.	3.00	Johnnie C. Oakley, Va.	13.00
Emil S. Young, Va.	21.00	C.V. Brady, N.C.	3.00	Bernard Whitfield, N.C.	2.00
Elder W.W. Hudson, Jr., La.	4.00	Mrs. E.G. Croom, Jr., N.C.	7.00	Elder Furney Davis, N.C.	2.00
R. Vernon Furr, N.C.	1.00	Rosa Clifton, N.C.	2.00	B.L. Hackney, Va.	3.00
Miss Martha Kirby, N.C.	3.00	Amos Cassell, N.C.	7.00	Annie W. Pulliam, N.C.	7.00
Irene Warren, N.C.	2.00	John W. Cobb, N.C.	7.00	Roy S. Parrish, N.C.	13.00
Carl Keaton, N.C.	50.00	Mrs. W. Clyde Edwards, N.C.	8.00	E.W. Watson, N.C.	13.00
Mrs. Belva B. Lamm, N.C.	3.00	Erma W. Gardner, N.C.	3.00	Coy Whitfield, N.C.	5.00
Annie L. Weber, Fla.	10.00	Earl W. Hall, Tx.	12.00	Elder L.P. Martin, N.C.	4.00
J. Ray Gallimore, N.C.	14.00	Sylvia C. Kidd, N.C.	7.00	Roxie Washington, N.C.	7.00
Mrs. Susie Pridgen, N.C.	3.00	Herman L. Slaughter, Va.	3.00	Ruby A. Hill, N.C.	13.00
Mr. & Mrs. Leon Gilliam, N.C.	37.00	Annie G. Moore, Va.	3.00	J.M. Rice, N.C.	4.00
F.G. Ruston, M.D., Canada	18.00	Mrs. S.G. Harralson, Ky.	2.00	H.L. Bowling, N.C.	3.00
Mrs. Oba S. Honeycutt, N.C.	3.00	N.L. Paul, N.C.	3.00	Warren Hawkins, N.C.	3.00
Vernon D. Honeycutt, N.C.	3.00	Howard Parham, Ga.	7.00	Rose W. Dunn, N.C.	2.00
Elmo Dean, N.C.	3.00	Robert Reaves, Md.	7.00	Mrs. Geo. D. Gray, N.C.	3.00
Mrs. Willie R. Mercer, N.C.	5.00	Mrs. Myrtle W. Rakes, Va.	12.00	Mrs. Raymond (Faye) Pridgen, N.C.	20.00
Edith M. Martin, N.C.	7.00	Frankie L. Robinson, N.C.	4.00	C.J. Carter, S.C.	3.00
Maggie A. Stephenson, N.C.	3.00	Mrs. Mina Smart, S.C.	3.00	Elder Samuel M. Gray, N.C.	4.00
Brewer Jackson, N.C.	7.00	Jack A. Stanley, S.C.	12.00	Elder Thornton Manley, N.C.	9.00
Mrs. Hugh Allen, N.C.	2.00	Reupard W. Simpkins, Va.	2.00	Clarence Owen, N.C.	3.00
Otha Adcock, N.C.	2.00	John C. Townley, Ark.	3.00	Mrs. J. Robert Malone, N.C.	3.00
G.L. Blalock, N.C.	3.00	Mrs. E.G. Wilson, N.C.	2.00	Della M. Swan, La.	8.00
H.M. Murray, N.C.	7.00	Alton White, N.C.	2.00	Mrs. Gracie Skinner, Ky.	2.00
Mrs. Willie Davis, N.C.	3.00	Richard F. Olive, N.C.	3.00	Frankie Grubb, N.C.	3.00
Mrs. Whitehurst Jones, N.C.	3.00	Elder W.C. Edwards, N.C.	4.00	Ruby A. Roberts, Va.	5.00
Mrs. Edith M. Dailey, Va.	2.00	Elder C.R. Ball, Va.	1.00	Inez J. Best, N.C.	2.00
Leah Benson, N.C.	2.00	Mrs. Ellen H. Daniel, Va.	3.00	Liston B. Holmes, S.C.	8.00
W.A. Wheeler, N.C.	7.00	Mrs. Hettie S. Helmes, N.C.	3.00	Edward Traweck, Tx.	1.00
Mrs. Nellie M. Hunt, N.C.	4.00	William W. Johnson, W.Va.	2.00	Nola Walley, Tx.	3.00
Lucille Beasley, S.C.	2.00	Clyde W. Boyd, S.C.	3.00	Lee M. Wilson, Ind.	20.00
L.M. Davis, S.C.	2.00	Mrs. Annie Martin, N.C.	3.00	Mrs. Betty Bartlett West, N.C.	7.00
Everett Hill, N.C.	2.00	Elva S. Mitchell, Va.	1.00	Mrs. Charlie T. Stoots, Va.	12.00
Annie A. Turnage, N.C.	24.00	Mrs. Herbert Graham, W.Va.	3.00	F.E. Whitfield, N.C.	7.00
J.E. Tait, Va.	12.00	Robert Peedin, N.C.	3.00	Linwood Gilley, Va.	3.00
W.H. Norman, N.C.	7.00	A.V. Watson, N.C.	8.00	I.J. Prescott, N.C.	2.00
Daisey P. Tilley, N.C.	3.00	Mrs. Annie B. Higgins, N.C.	3.00	C.R. Hollandsworth, Va.	3.00
Mrs. Iva R. Lunsford, N.C.	1.00	Selma Strawbridge, N.C.	2.00	Guy Owen, N.C.	13.00
Craig Olive, N.C.	3.00	Mrs. Nannie R. Harris, N.C.	2.00	Mrs. B.W. Owens, N.C.	3.00
Mrs. Sam Dalton, N.C.	3.00	John B. Crenshaw, N.C.	3.00	Mrs. H.R. Simpson, N.C.	3.00
Avis L. King, Va.	7.00	Elder John T. Lee, N.C.	4.00	Mrs. Ida Morgan, N.C.	3.00
Mrs. J.T. Evans, N.C.	1.00	Vernon M. Hopkins, Va.	3.00	Paul C. Allen Ga.	3.00
W.L. Mobley, Ga.	3.00	Suter Pyles, Ky.	7.00	George W. Brooks, N.C.	2.00
Hassell A. Hale, Va.	2.00	Paul T. Standley, Tx.	12.00	Mrs. Meta B. Rohrbaugh, Va.	7.00
Mrs. Nell Clifton, N.C.	7.00	James K. Dowdy, Va.	8.00	V.R. Bolt, Va.	3.00
Rachel Purgason, Va.	3.00	Lula E. Anderson, Va.	12.00	Mrs. Garlon Vick, N.C.	7.00
Inez S. Gray, N.C.	3.00	Violet M. Copenhafer, Md.	7.00	Mrs. William R. Dobbins, Va.	3.00
Rudy L. Ogburn, N.C.	2.00	Mrs. Dewey C. Dean, N.C.	13.00	Mrs. John Boscom Burris, N.C.	7.00
Lonnie Hill, N.C.	7.00	David A. Lassiter, N.C.	3.00	Connie C. Clayton, N.C.	10.00
Elder B.C. Wray, N.C.	4.00	Elder Walter W. Horne, S.C.	4.00	Mrs. Naomi L. Talley, N.C.	18.00
Mrs. Juanita Adams, N.C.	3.00	Mrs. Hazel E. Crawford, N.C.	3.00	Ms. Brownie C. Grady, N.C.	13.00
Mrs. Esther Stephenson, N.C.	7.00	Hester Goad, Va.	2.00	J.E. Rogerson, N.C.	13.00
Lula Hayes Boyd, N.C.	18.00	Mrs. Lula H. Boyd, N.C.	17.00	Leona Kirby, N.C.	13.00
Elder Wallace Oakley, N.C.	3.00	Elder S.E. (Sidney) Rakes, Va.	9.00	Brewer Jackson, N.C.	3.00
Vera Simpkins, Va.	1.00	Lessie G. Phillips, Va.	3.00	W.C. Lake, Fla.	13.00
H.W. Laird, Tx.	3.00	Mr. & Mrs. Geo. A. Fulk, N.C.	4.00	B.E. Naylor, N.C.	3.00
Mr. & Mrs. George W. Hughes, Fla.	5.00	O.J. Blalock, N.C.	1.00	Elder J.W. Hawkins, N.C.	2.00

Virgil E. Davis, N.C.	13.00	Elder Roy Payne, N.C.	4.00	L.C. Ashworth, W. Va.	5.00
Mrs. E.G. Clark, N.C.	3.00	George H. Gray, N.C.	3.00	Raymond A. Day, N.C.	8.00
Lloyd Delp, Va.	3.00	Mildred Mercer, N.C.	3.00	Mrs. Frank Oakley, N.C.	2.00
Gladys Payton, Ky.	1.00	Gela Capps, N.C.	8.00	Lacy Mosley, N.C.	1.00
Elder L.G. Mishoe, S.C.	13.00	Sudie M. Taylor, N.C.	3.00	Emma R. Cook, N.C.	3.00
Joe W. Rice, N.C.	3.00	Mildred Stanley, W. Va.	3.00	Mrs. Delta Boyd, S.C.	3.00
Leland Oliver, N.C.	3.00	Lee Whittington, N.C.	3.00	Mary Ruth Fleming, N.C.	2.00
L.W. Pate, N.C.	3.00	Paul Kirby, N.C.	3.00	Alma Davis, N.C.	8.00
Robert L. Kearney, N.C.	6.00	David C. Stovall, Va.	7.00	I.L. Lunsford, N.C.	7.00
Seth Biggs, N.C.	8.00	Mrs. Lawrence Lyon, N.C.	2.00	Annie H. Hunt, N.C.	3.00
J.M. Rice, N.C.	7.00	Mrs. Izola Slaughter, Va.	3.00	J.L. Coleman, Va.	4.00
E.S. Leonard, N.C.	7.00	Lula H. Smith, Va.	1.00	Thomas R. Whitley, N.C.	7.00
Lonnie Lancaster, N.C.	3.00	Mrs. Odell Clayton, N.C.	5.00	Walton Dupree, N.C.	3.00
Grace C. Mitcham, Ga.	7.00	J.D. Phillips, Va.	7.00	Bobby Daughtry, N.C.	6.00
Alma Scott, N.C.	7.00	Mrs. Annie Barber, Va.	17.00	Elder John C. Carroll, N.C.	18.00
W.M. McLamb, N.C.	3.00	Mrs. Oneeda Boone, N.C.	8.00	Jack & Mary Tait, Va.	10.00
Mrs. L.R. Cox, N.C.	8.00	Wade H. Kearney, N.C.	3.00	Maude W. King, N.C.	3.00
Mrs. Ernest W. Gibson, Ga.	3.00	Elder S.J. Sauls, N.C.	4.00	Mrs. Agnes J. Owens, Ga.	1.00
Elma G. Wilson, N.C.	22.00	Mrs. Sam Dalton, Va.	2.00	Lorraine H. Taylor, S.C.	6.00
Mrs. Bessie S. Spence, N.C.	1.00	Luther Barbour, N.C.	3.00	Lettie W. Flood, N.C.	3.00
Mrs. Malissa Allen, N.C.	3.00	J.F. Blaylock, N.C.	7.00	Craig Olive, N.C.	2.00
Sudie R. Barham, N.C.	3.00	Lerah J. Parker, N.C.	3.00	John H. Clifton, N.C.	3.00
J.B. Hutchens, Va.	2.00	Mrs. Chester Idol, N.C.	3.00	Mrs. Oba Honeycutt, N.C.	3.00
Lillian Havner, N.C.	3.00	Mrs. Thelma Q. Jones, N.C.	6.00	N.L. Paul, N.C.	3.00
Mrs. James Lowry, N.C.	2.00	Mrs. Eula Pope, N.C.	3.00	Mrs. Ernest T. Clayton, N.C.	13.00
Maude C. Sutherland, Va.	3.00	Mrs. Margaret B. Lunsford, N.C.	6.00	Walter B. Wilson, Ca.	12.00
Mrs. Talmadge F. Vaughn, Jr., N.C.	12.00	Mrs. G.C. Jackson, N.C.	3.00	Kate B. Doss, N.C.	3.00
Culmer H. Wood, N.C.	7.00	Mrs. Lillie A. Phillips, Va.	5.00	Mrs. H.C. Lax, N.C.	3.00
Jesse Trogdon, N.C.	3.00			Elder McLane Horne, S.C.	2.00
Patsy Z. Coats, N.C.	1.00	Tom W. Swindle, Ga.	3.00	J. Cline Chandler, N.C.	3.00
Rosalie Johnson, Tx.	6.00	Jeffie Fitzpatrick, Ga.	3.00		

"In memory of Sister Louise Parker Temple (deceased), former member of the Raleigh Primitive Baptist Church, Raleigh, N.C., by her son, Mr. J.P. Temple. Goldsboro, N.C." (June, 1985) 50.00

"In memory of Brother Joseph D. Kearney," La Grange, N.C., by B.L. & Nancy S. Bartlett, Pikeville, N.C. 15.00

"In memory of Sister Louise P. Temple (deceased), former member of the Raleigh Primitive Baptist Church, Raleigh, N.C. by her son, Mr. J.P. Temple, Goldsboro, N.C. (December, 1985) 50.00

May we take this opportunity to thank you for your kindness and assistance. Were it not for your support in the above manner, we would not be able to continue the publication of this paper.

Gratefully,
J.M. Mewborn, Editor

OBITUARIES

LEX B. FOX

It is with a sad heart that we attempt to write the obituary of Brother Lex B. Fox at the request of Storie's Creek Primitive

Church, Person County, North Carolina.

This precious Brother was born February 15, 1896, and passed away August 21, 1985. He was 89 years of age. In 1917 he was called to serve his Country in the United States Army during World War I. In 1918 while at home on leave from the Army, he married Sister Bessie Oakley who is still with us. Also still with us are a number of nieces and nephews and one brother, Mr. Oscar Fox, of Alamance County, North Carolina.

Brother Fox served as Clerk of Storie's Creek Church from November, 1961, to July 1969. He was a faithful member, always filling his seat unless sickness hindered him.

He was born and lived his entire life in Person County, North Carolina, except the time he served with the United States Army, during World War I.

Storie's Creek Church has lost a dear, faithful member, but in his last days on earth, his physical condition was such that we could not wish him back in this world of trials and tribulations.

His funeral service was held at Storie's Creek Primitive Baptist Church by Elder Wallace Oakley and Elder L.P. Martin and his body was laid to rest in the Oakley Cemetery beneath a beautiful mound of flowers to await the Second Coming of our Lord and Saviour Jesus Christ.

Be it, therefore resolved, that two copies of this obituary be made, one for the church records and one sent to Zion's Landmark for publication.

Elder Wallace Oakley, Moderator
Odell Clayton, Church Clerk
Everett Oakley, Committee

TOM McCULLOUGH

Brother Walter Thomas (Tom) McCullough passed from this life August 29, 1985. He was born February 9, 1905, which made his stay on earth 80 years, 6 months, and 17 days. He was married to Mollie Chandler Moore McCullough. There were no children born of this union, but he had one son, Linwood McCullough, of Tampa, Florida, and one daughter Gayle McCullough, of San Antonio, Texas, who were born from a previous marriage to Velma Peed.

He also had one stepdaughter, Nancy Moore Shotwell, of Roxboro, N.C. four (4) surviving brothers, one surviving sister, two (2) grandchildren, four (4) step-grandchildren, and four (4) step-great-grandchildren.

Brother Tom McCullough joined Flat-River Primitive Baptist Church while attending the Surl Primitive Baptist Church meeting on March 10, 1973. He was baptized at Roxboro Primitive Baptist Church on the following fourth weekend in April, 1973, by Elder L.P. Martin, his pastor.

He firmly believed in the doctrine of the predestination of all things. He attended his church as long as he was able to be there.

Funeral services were held by Elder L.P. Martin and Elder Burch Wray at Wheeler's Primitive Baptist Church in August 1985. Burial was in the Church Cemetery.

Done by order of Flat-River Primitive Baptist Church September 21, 1985.

Elder L.P. Martin, Moderator
Billy Chambers, Committee

ELDER CHARLIE GARLAND JONES

We, the member of Pierce's Chapel Church, bow in humble submission to the will of the Almighty God who called our beloved brother and elder, Charlie G. Jones, from this life to his eternal rest, there to sing praise forever with the saints of God.

Elder Jones was born December 15, 1898, to Eliza and Elder Wiley C. Jones. He was called home May 12, 1985. Left to mourn his death is his widow, Mrs. Minnie Jones, one daughter, Edith Monroe, and one step daughter, Edna Hedge.

Elder Jones lived a quiet and peaceful life. He was meek and humble. To know him was to love him. He was blessed with a spirit of love and gentleness and above all we believe that he bore the fruit of the Holy Spirit.

Elder Jones united with Oak Grove Church, Davidson County, North Carolina, in March 1940. He was baptized by Elder S.T. Atkinson, Sr. and Elder A.B. Barham. He was ordained to the ministry August 23, 1952. He joined Pierce's Chapel Church in 1982.

His stay among us was short but sweet until he was called away from this world to a better place, where there will be no more suffering or sorrow or sad farewells. Being sick for a long period of time, he never complained.

The Church has lost an humble servant and the family a devoted husband and father.

His funeral service was conducted at Davidson Funeral Home, Lexington, North Carolina, by his pastor, Elder Jim Moody. His body was laid to rest in Lexington, (N.C.) City Cemetery beneath a beautiful mound of flowers.

Our hope is that we will be blessed to meet him where the jewels of His mercy are gathered home to praise our God forever more around the great white throne.

Therefore, be it resolved that three (3) copies of this obituary be made, one for the Church record, one for the family, and one for

publication in the **Zion's Landmark**.

Written at the request of Pierce's Chapel Church in conference on October 6, 1985.

Elder Jim Moody, Moderator
Mary Ruth Moody, Church Clerk
Written by: Mary Ruth Moody

NOTICE OF MEMORIAL MEETING (W. VA.)

The Annual Bell Memorial Service will be held at Indian Fork Primitive Baptist Church, Culloden, West Virginia, beginning on Saturday afternoon before the fifth Sunday in March, 1986, and will continue through Sunday following, the dates being March 29th and 30th.

Lunch will be served at the beginning of the meeting on Saturday at 12:30 p.m. and the service will begin, if the Lord will, at 2:00 p.m., followed again with dinner at the church before service to begin (on Saturday night) at 7:00 p.m. Services will continue on Sunday beginning at 10:00 a.m.

Directions to Indian Fork Church are as follows: Those coming from the east take Route 460 to West Virginia Turnpike. Those coming from the south, take Int. 77 to West Virginia Turnpike; take I-64 to Hurricane Exit 34; take Business Route 34 through Hurricane to Route 60; go for one mile west on Route 60 to Culloden; turn left at Elementary School; go ½ mile to church on right.

We invite our brethren, sisters and friends to visit with us in our memorial meeting with a special invitation to our ministering brethren.

Elder Elmer Smith, Moderator
Norman Bird, Clerk

ANNUAL MEETING AT MACEDONIA CHURCH (Fla.)

If the Lord will, we do hope to have our annual meeting again next February, 1985, the same weekend as heretofore, and we would appreciate it very much if you will announce it in the **Zion's Landmark**. The meeting will begin on Friday a.m., at 11:00, February 21st, continuing through Saturday, the 22nd, and through Sunday, February 23rd, 1985.

Macedonia Church is located at Alturas, Florida and directions to the meeting location are as follows: Those coming from the north, take Interstate 95 to Interstate 4 at Daytona Beach, Fla. Follow Interstate 4 to Haines City, Fla. There you will take U.S. 27 south to Lake Wales, Fla. At Lake Wales, Fla., take Route U.S. 60 west for approximately 9 miles to "Alturas, Fla. Sign." At this point turn left on State Road Route 655-A. Go for about 1½ miles to church building on your left.

Those coming from the west will follow U.S. 98 to Route 60 and "Alturas, Fla. Sign." At this point turn right on State Road 655-A. Go for about 1½ miles to church building on your left.

We enjoy having our precious brethren, sisters and friends who love the doctrine of God's absolute sovereignty and predestination in and over all things to meet with us and we extend a warm invitation for you to visit with us again in February, 1986.

For more information call or contact Brother Bill Lake, Telephone 813-683-1726 or Brother Clarence Duckworth, Telephone 813-537-1208.

W.C. (Bill) Lake
1111 N. Gilmore Avenue
Lakeland, Florida 33805

